THE POPE

CHIEF OF WHITE SLAVERS
HIGH PRIEST OF INTRIGUE

FATHER CROWLEY

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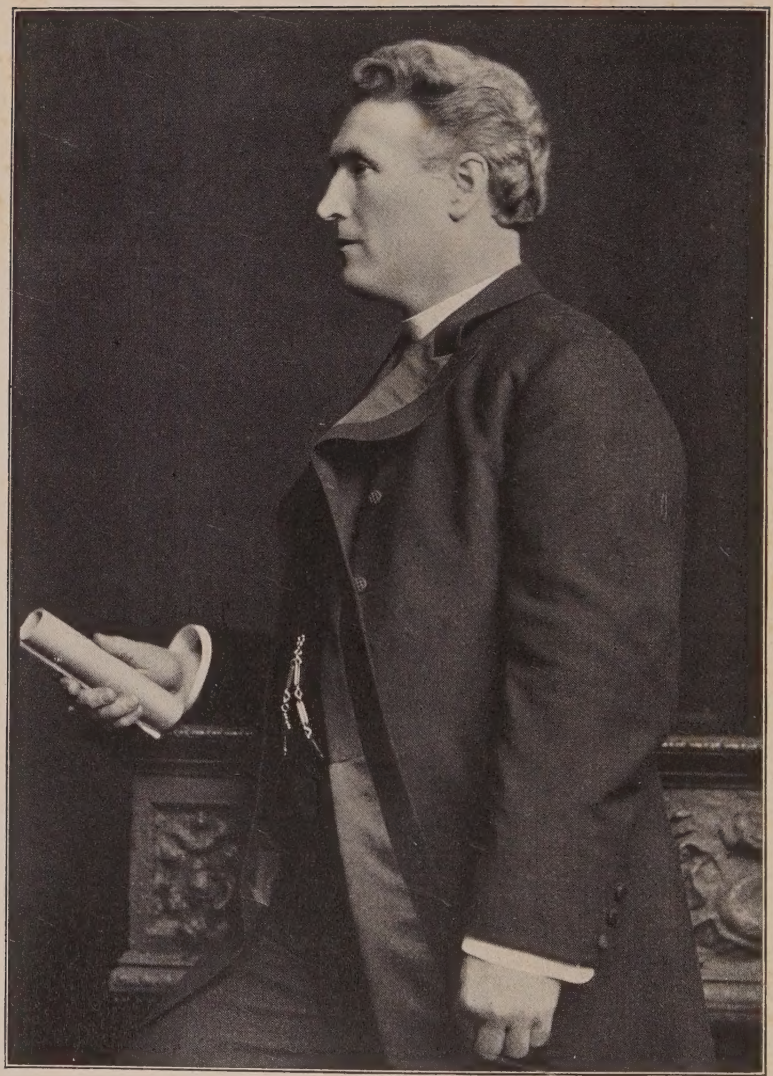

Very Sincerely Yours
Jeremiah J. Crowley

THE POPE

CHIEF OF WHITE SLAVERS
HIGH PRIEST OF INTRIGUE

BY

JEREMIAH J. CROWLEY,

A ROMAN CATHOLIC PRIEST FOR TWENTY-ONE YEARS,

Author of

"Romanism—A Menace to the Nation."

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.—Matt. vii, 15-16.

All history tells us that wherever the Romish priesthood has gained a predominance, there the utmost amount of intolerance is invariably the practice. In countries where they are in the minority they instantly demand, not only toleration, but equality; but in countries where they predominate they allow neither toleration nor equality.—*Lord Palmerston.*

Make peace if you will with popery; receive it into your senate; shrine it in your churches; plant it in your hearts; but be ye certain, as certain as that there is a heaven above you, and a God over you, that the popery thus honored and embraced is the very popery that was loathed and degraded by the holiest of your fathers; the same in haughtiness, the same in intolerance which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God. —*Canon Melvill.*

PUBLISHED BY THE AUTHOR

THE MENACE PUBLISHING COMPANY
(Incorporated)
EXCLUSIVE SALES AGENTS
AURORA, MISSOURI, U. S. A.
Cable Address: Menace, Aurora, Missouri.

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FATHER CROWLEY'S BOOKS

"ROMANISM—A MENACE TO THE NATION" AND "THE POPE—CHIEF OF WHITE SLAVERS, HIGH PRIEST OF INTRIGUE."

Both books same size, crown octavo.
Same price, $1.50 net, postpaid.

DEDICATED

IS THIS VOLUME TO ALL MEN

Cherishing freedom of conscience; loving freedom of speech; resolved to maintain a press free from popish repression; and to guard Christian homes, with wives, mothers, sisters, and daughters, against priestly lechery and destructiveness.

POPE PIUS X.

The "Vicar of Christ," "Our Lord God the Pope," "King of Heaven, Earth, and Hell," etc., claiming to represent the lowly and humble Nazarene, wears a triple crown of priceless value, and robes resplendent with jewels! Christ had not whereon to lay His head: The pope dwells in a Palace of four thousand rooms! What a mockery! What a delusion! What a snare is Popery! (See "Romanism—a Menace to the Nation," p. 205.)

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ENDORSEMENTS BY PROMINENT MEN.

JAMAICA, N. Y.,
August 22, 1911.

It has been my privilege to know J. J. Crowley for a number of years. I knew him when he was a priest in the Catholic Church and was known as Father Crowley. I have heard him speak with great passion concerning his desire to help the Church of which he was for years a member. I have in a number of instances proved his statements to be true. I have therefore the strongest reasons for accepting all the statements he makes concerning the condition of the Church and those who ought to influence her for better and higher things.

Some one ought to speak; no one is better qualified than my friend; some message telling the true state of affairs should be given to the world, and J. J. Crowley is fitted by temperament and by education to send this message forth.

I commend it to the people and hope that it may have a wide circulation in order that thereby wrongs may be righted, and the sad condition of affairs so plainly stated in the book be overcome by those who would like to see the Church stand for righteousness and for God in all things. J. WILBUR CHAPMAN, D. D.,

The Evangelistic Leader of the Presbyterian Church.

NEW YORK CITY,
November 25, 1910.

There never was a period in our history when the American public more needed to be instructed in regard to the machinations of Romanism than now. Many generous-minded, kind-hearted people believe that in Roman Catholicism we have simply to do with one of the Christian denominations, but history demonstrates that Romanism is first and last political. Many also believe that the Romish Church in America is totally different from what it is in Italy, Spain, or South America, and that the evils so evident there can never come to our own dear land. Rome, however, boasts that she is ever and everywhere the same.

The man with the message for the hour is the Rev. J. J. Crowley, author of the book, "The Parochial School, A Curse to the Church, A Menace to the Nation." I trust that Christian people of every name will rally to his moral and material support in order that he may get his message before all the people East, West, North, and South. He has knowledge, experience, and courage, and all he wants is our loyal support. Let us all give it generously!

WILLIAM BURT,
One of the Bishops of the Methodist Episcopal Church.

PHILADELPHIA, PA.,
November 15, 1910.

DEAR BROTHER CROWLEY:

Much thinking on the facts you gave me has deepened my conviction that you should get them before the American public. When the people awake their wrath against the Romish hierarchy will shake this land. You are called to be the defender of our institutions against mercenary and ungodly foes of this Republic. You have the exact inside knowledge and none can gainsay you. Strike and spare not. The time needs another Luther, a later Savonarola. Uncover the plotters. Unmask the enemies of our nation. May God speed you!

ROBERT MCINTYRE,
One of the Bishops of the Methodist Episcopal Church.

FUNCHAL, MADERIA ISLANDS,
December 8, 1906.

If ever the well-known immoralities and administrative corruptions, which now prevail among a very large proportion of the Roman Catholic clergy, from Pope in Rome to country parish priest the world over, are exposed fully and eradicated, it will be under the leadership of good and brave Roman Catholic priests and laymen.

Incidentally the work of such leaders will open the eyes of the Protestant world to the Jesuitical, political intrigues going on in every capital of the world, especially just now in London and Washington. It will also convince Protestant leaders that religious and civil liberty is stifled or threatened, and the sanctity of the home endangered, in proportion as the Church of Rome, as at present organized and administered, has sway.

One of the ablest and bravest, and thus far most successful, of such leaders in our day, is the Rev. Jeremiah J. Crowley, of Chicago. He speaks from personal knowledge, gives names and dates and circumstances, and demands investigation, in book and pamphlet, and by word of mouth, from platform and in private conversation. He is an accredited priest and not a few fellow-priests endorse him and his crusade. His method is world-wide publicity. He has the confidence and unqualified endorsement of many leaders among Protestant clergymen and laymen.

I gladly add my word of cheer and commendation to this modern crusader against sin and corruption, in the heart of the great church to which he belongs and seeks to help purify.

J. C. HARTZELL,
Bishop, Methodist Episcopal Church for Africa.

FOREWORD.

Presenting to civilized men all over the world the work entitled, "The Pope—Chief of White Slavers, High Priest of Intrigue," I do so with a deep sense of duty done to country and to humanity. The institution which, claiming to be Christian and to have for head the very "Vicar of Christ" Himself, resting on a record so darksome and forbidding as does Roman Catholicism, is certainly foeman tireless of the personal liberty of men and women, and of free institutions everywhere.

That the papacy is making gigantic effort to throttle America, the subjoined excerpt from its organ, *The Catholic Telegraph,* Cincinnati, March 27, 1913, clearly establishes:

OFFICIAL CATHOLIC DIRECTORY.

There are Twenty-three and One-third Millions of Catholics Under Stars and Stripes.

According to the 1913 edition of "The Official Catholic Directory," published by P. J. Kennedy & Sons, of Barclay Street, New York, there are 15,154,158 Catholics in the United States. This figure includes only the Catholics of the United States proper, and does not embrace the people

of our faith in the foreign possessions of this country.

Adding the 7,131,989 Catholics in the Philippines, the million or more in Porto Rico, the 11,510 in Alaska, the 42,108 in the Hawaiian Islands, and the 900 on the Canal Zone, it will be found that there are 23,329,047 Catholics under the Stars and Stripes.

The *Directory* is now in the hands of the binders, and Messrs. Kennedy expect to commence delivery in a few days.

The *Directory* is full of interesting figures, and according to the 1913 issue a new Catholic church is built every day in the year. There were 373 new churches established during 1912, some of them, of course, being only mission churches. To be exact, there are 244 new churches with resident pastors, and 129 new mission churches, that is, served by a neighboring pastor. All told, there are 14,312 churches in the United States, 9,501 having resident pastors.

There are 17,945 Catholic clergymen in the dioceses of the United States, 13,273 being secular clergy and 4,672 being members of religious orders. In addition to the 17,945 priests there are also hundreds of Fathers in distant lands, in fact there is hardly a civilized or uncivilized land where United States clergy are not to be found. Only a few days ago a United States priest sailed from New York for the Island of Timor, an island away out in the Indian ocean, inhabited by semi-barbarous Malays and Papuas.

In addition to the 17,945 clergymen engaged in the United States there are 6,169 men and youths studying in 85 seminaries, located in various parts of the country.

There are 230 colleges and academies for boys and 684 academies for girls, where the higher education of our Catholic youth is given serious attention. The number of academies for girls is, of course, larger than the number of colleges for men and boys, but the number of men and boy students is much larger than girl students.

One of the features of the *Directory* which will give food for thought is the table giving the statistics of the parochial schools. According to the figures which have been supplied by the diocesan chancery officials there are 5,256 parishes which have parochial schools connected with the churches. In these 5,256 schools 1,360,761 boys and girls are receiving their elementary education. Furthermore, it must be borne in mind that in many rural districts where parochial schools can not be organized due provision is made for the religious instruction of youth. With this in mind, the fact that 1,360,761 children are attending the parochial schools will stand out more sharply.

It must also be remembered that there are 47,415 orphans in our orphan asylums, and adding together the number of pupils in parochial schools, in orphan asylums, detention schools, institutes, academies, high schools, and colleges, it will be found that there are 1,593,316 young people under Catholic care in the United States.

The most important item in connection with the table of statistics is, of course, the population item, and Joseph H. Meier, the editor of Kennedy's "Official Catholic Directory" has prepared for the Catholic press the following table showing the twenty-five States having the largest number of Catholics. During the year 1912 Michigan has

forged ahead of Wisconsin, and Kansas has advanced over New Hampshire, Maine, and Nebraska. The table follows:

1.	New York	2,790,629
2.	Pennsylvania	1,633,353
3.	Illinois	1,460,987
4.	Massachusetts	1,383,435
5.	Ohio	743,065
6.	Louisiana	584,000
7.	Michigan	568,505
8.	Wisconsin	558,476
9.	New Jersey	506,000
10.	Missouri	470,000
11.	Minnesota	454,797
12.	Connecticut	423,000
13.	California	403,500
14.	Texas	306,400
15.	Iowa	266,735
16.	Maryland	260,000
17.	Rhode Island	260,000
18.	Indiana	232,764
19.	Kentucky	163,228
20.	New Mexico	140,573
21.	Kansas	131,000
22.	New Hampshire	126,034
23.	Maine	123,600
24.	Nebraska	118,270
25.	Colorado	105,000

Not only in America, but in other civilized non-Catholic countries, is Romanism active and expansive, particularly so in the British Isles and the great overseas British Dominions—Canada, Australia, and South Africa.

The progress of mankind has no other bases—all thoughtful, honest men admit—than freedom

of conscience, freedom of speech, and freedom of the press. Of all three the Roman Catholic organization is, as is clearly shown in the following pages, the inveterate foe.

What popery calls for is not a free but a servile press. Witness the reigning "Vicar of Christ," Pope Pius X, of whom *The Catholic Telegraph,* Cincinnati, March 27, 1913, says:

POPE PIUS AND THE PRESS.

WHY CATHOLIC PAPERS ARE NECESSARY.

Speaking on the power of the Press recently to a French ecclesiastic, the pope remarked that

> Neither the clergy nor the laity make as great an effort as they ought in this matter. The old people say that it is a new work and souls were saved in the past without the aid of newspapers. Those admirers of the past do not bear in mind that the poison of an evil press was not so common then as in our days, and that, consequently, the antidote of our journals was not so necessary. To-day there is question, not of the past, but of the present, and every day the people are deceived, poisoned, ruined, by evil publications.

'Evil publications" include the Bible and all other works, periodicals, newspapers, etc., not enjoying the personal and official approval of pope or bishop!

The following pages further show Romanism

to be the demoralizer of youth of both sexes, the wrecker of homes, the destroyer of pure womanhood—in a word, a gigantic system of intrigue and White Slavery, the most widespread, stupendous, and appalling mankind has ever known.

History—Ancient, Modern, and Contemporaneous—is Romanism's Accuser; High Heaven her Judge; Humanity shall be her Executioner.

JEREMIAH J. CROWLEY.

Cincinnati, Ohio, August, 1913.

INTRODUCTORY.

Justice to myself and justice in manner more emphatic to American citizenship, always concerned when the rights, even of the humblest, are by any one menaced or assailed, justifies publication in full of the following correspondence. Not only Americans, but all citizens and subjects of free governments are concerned in the outrage upon me inflicted while in the exercise of individual rights and privileges everywhere recognized and protected.

I appeal, therefore, not only to Americans, but to free men everywhere, against wrong done me because of attitude taken, inspired by conscience, commanded by duty, against papal greed, intrigue, aggressiveness, despotism, and debauchery.

To the judgment of freemen, untrammeled by Romanistic superstition and repressiveness, confidently appealing, I submit this correspondence.

JEREMIAH J. CROWLEY.

Challenge to Rome

I retired *voluntarily, gladly,* from the priesthood of Rome, after a vain attempt, in combination with other priests, to secure a reform of Romanistic abuses from within (see "*Romanism—A Menace to the Nation*"). This failing, no other course was open but to quit the accursed *System* forever.

I will give TEN THOUSAND DOLLARS to any person who can prove that I was EXCOMMUNICATED and that the STATEMENTS and CHARGES against priests, prelates, and popes, in *my books,* "*THE POPE—CHIEF OF WHITE SLAVERS, HIGH PRIEST OF INTRIGUE,*" and "*ROMANISM—A MENACE TO THE NATION,*" are untrue; and, furthermore, I will agree to hand over the plates of these books and stop their publication forever.

Will Rome accept this Challenge?
If not, Why not?

JEREMIAH J. CROWLEY,
A ROMAN CATHOLIC PRIEST FOR TWENTY-ONE YEARS,
AUTHOR, LECTURER, AND PUBLICIST.

The obstinate refusal of Rome, for several years, to accept my challenge, is proof, positive and irrefutable, that its cowardly, wine-soaked, Venus-worshipping, and grafting prelates, priests and editors have no other reply for adversary, but vituperation and assassination.

THE POPE

Chief of White Slavers, High Priest of Intrigue

CABLE ADDRESS:
CROWLEY, CINCINNATI

JEREMIAH J. CROWLEY

Author, Lecturer, and Publicist

619 JOHNSTON BUILDING
CINCINNATI, OHIO, U. S. A.

August 17, 1912.

MR. E. R. MONFORT, POSTMASTER,
Cincinnati, Ohio.

DEAR SIR:

I respectfully request your immediate attention to the enclosed affidavit setting forth a statement of the insult which I received from Myron L. Hurney, a clerk in the mailing division, which instance occurred at window No. 9, August 15th, at 9.10 P. M., as set forth in this statement.

While I was asked to accept an apology for this atrocious conduct, and while I patiently waited to see if the apology would be really forthcoming, I had, however, decided that I could not consider accepting an apology under the circumstances, and thus condone the insult and become a party to this wanton assault upon the part of a public servant.

While there is no malice in the course which

I am taking, at the same time this decision is unalterable. Should this man remain in the postal service, and should you see fit to ignore this letter, please remember that in so doing you are committing yourself to a policy that will protect postal employees in almost any insulting conduct which it may occur to them to inflict upon the public.

Thanking you for an early reply, and desiring action upon this matter at once, I am,

Very sincerely yours,

JEREMIAH J. CROWLEY.

AFFIDAVIT.

Jeremiah J. Crowley, being first duly sworn, deposes and says that he is a resident and a citizen of the city of Cincinnati, in the State of Ohio, and that he is a patron of the Postoffice in Government Square in this city.

And further, that on the 15th day of August, 1912, at or near the hour of nine o'clock in the evening, he went to the said Postoffice for the purpose of stamping and sealing certain special letters, which he also there had weighed; that during this transaction, after purchasing the stamps, he went across the hall to window No. 9; that there, while sealing certain envelopes with mucilage there provided, a certain clerk, then unknown to the said Jeremiah J. Crowley, came to this window and said, "You 'd better hurry up if you want to catch the Detroit mail."

That then the said Jeremiah J. Crowley replied, "Thank you, some of my mail is for the West."

And further, that just at this time an unknown man stepped up to the window and asked this clerk when the next mail went to New York. The clerk replied, giving him the information, and that then the same man asked when this mail would reach New York, and also asked about the sailing dates of certain mail steamers for Great Britain.

And further, that this certain mail clerk answered the questions, and the man, after thanking him, went out, and that immediately this clerk began singing or humming these words: "Great Britain and Ireland, Scotland and Wales—I 'm an Irishman, my name is Hurney, and I 'm from the parish of ————, County Galway, Ireland."

And further, that just at this time, while receiving parcels of letters from the hands of the said Jeremiah J. Crowley, and placing them on the receiving desk behind the window, this clerk asked, "Are you an Irishman?" After a pause he repeated this question, thus: "Did you come from Ireland?"

And further, that this said deponent replied to this question, "Yes, I was born in that country." And further, that this said mail clerk, with illy concealed anger, asked the question, "Are you a Catholic?"

And further, that to this question the said

deponent replied, "I am, in the *broad and real* sense of the word."

That this said clerk further asked, "Do you go to church?" to which the said Jeremiah J. Crowley said, "Which church?" And that to this question this certain mail clerk, whose name the deponent has since learned to be Myron L. Hurney, replied, "The Catholic Church." And that to this the said deponent replied, "No, I do not."

Said deponent further states that then the said Myron L. Hurney did viciously and angrily and insultingly say, "I do not give a ——— about you, and I refuse to talk to you!"

That then and there the said Jeremiah J. Crowley in substance uttered this rebuke: "Young man, I did not ask you to talk to me. I came here to mail my letters, and while doing so you asked me questions. I answered you politely, and you have no right to use such language to me or any one else. You are a public servant and should discharge your duties without insulting any patrons of this Postoffice."

And further, said deponent states that the said Myron L. Hurney repeated the above foul, filthy, obscene, and unmentionable word, adding to it others still more foul, when the said Jeremiah J. Crowley spoke of reporting this conduct to Mr. Monfort, the Postmaster, and that this said clerk, Myron L. Hurney, then said, "I don't give a ——— or a ——— for you or Monfort or

anybody else who does n't go to the Catholic Church!''

And the deponent further states that it is his belief that this said wanton assault was made in order to provoke a personal attack from him.

And the deponent further states that he then turned away and left the said window and reported this matter in full to Mr. Raine, the Assistant Superintendent, who was then in charge of the postoffice building, in his private office.

And further, that the said Mr. Raine agreed with the said Jeremiah J. Crowley that this assault was of so vile and filthy a nature that the Postoffice Department could not countenance such employee in the service.

And further, that the said Mr. Raine offered to bring the said Myron L. Hurney before this deponent and cause him to apologize for this language: that the said deponent did then and there patiently wait while Mr. Raine went ostensibly to bring the said Myron L. Hurney into his office for the purpose of apologizing, and that after waiting a sufficient time said deponent left the Postoffice without seeing either Mr. Raine or Myron L. Hurney again.

And now, finally, the said Jeremiah J. Crowley does here state and set forth the fact that the words which were used by this mail clerk, Hurney, and represented in the above by blanks, are so vile and unspeakably vulgar that he refrains from inserting them herein at this time, but that

he is prepared to repeat the same upon oath at any time or place before any Notary Public or Judge of a Court of Record.

And further, that the said Jeremiah J. Crowley, as an American citizen and a patron of the Cincinnati Postoffice, does hereby demand the dismissal of the said Myron L. Hurney from the postal service of the United States, in the name of decency and for the protection of the public.

And further deponent sayeth not.

(Signed) JEREMIAH J. CROWLEY.

Subscribed and sworn to before me this 17th day of August, nineteen hundred and twelve, in witness whereof I append my seal and signature:

(Signed) EARLE R. PASSEL,
Notary Public in and for
Hamilton County, Ohio.

[SEAL.]

My commission expires 17th of March, 1913.

EXECUTIVE DIVISION

United States Post Office
CINCINNATI, OHIO

August 17, 1912.

JEREMIAH J. CROWLEY, ESQ.,
619 Johnston Building, City.

DEAR SIR:

Receipt is acknowledged of your letter of August 17, 1912, relative to conduct of one "Myron

L. Hurney," a postoffice clerk, and the matter will receive my personal attention.

Very respectfully,
E. R. MONFORT,
Postmaster.

D.—

EXECUTIVE DIVISION
United States Post Office
CINCINNATI, OHIO

August 24, 1912.

MR. JEREMIAH J. CROWLEY,
Johnston Building, Cincinnati, Ohio.

SIR:

I enclose you herewith copy of the reply of Mr. Myron L. Hurney, for your information and for any further action you desire to take.

Very respectfully,
ELIAS R. MONFORT,
Postmaster.

Encls.

Copy.

MR. MYRON L. HURNEY,
Stamper, Mailing Section, Postoffice, City.

SIR:

Charges have been filed against you for improper and discourteous treatment and profanity in your intercourse with Jeremiah J. Crowley, who had business at window No. 9 of the Postoffice on the evening of August 15, 1912.

You are hereby directed to reply to these charges in writing within ten days from this date, a copy of such charges submitted herewith.

Respectfully,
(Signed) ELIAS R. MONFORT,
Postmaster.

Enclosures.
AED.—

Cincinnati, O., Aug. 23, 1912.

ELIAS R. MONFORT,
Postmaster.

Replying to charges filed against me by Jeremiah J. Crowley; beg to state that they are absolutely and entirely false.

I was working at window No. 9, on the evening of the 15th inst., and was humming to myself; but not the rot which the man says he heard. That sounds to me like the ravings of an unsound mind.

This Mr. Crowley came to the window and, without a word from me other than to ask if he had any mail for Detroit—as it was then closing time for that mail—this Mr. Crowley said, "You seem to be very happy." I answered, "I am always happy." "How is that?" he asked. I answered, "They say an Irishman and a Negro are always happy." "Then you are Irish," he said. I answered, "My father was born in Ireland." "What part?" he asked. I answered, "The County Galway." "That is where all the Cath-

olics come from," he said. I answered, "Yes, I am a Catholic."

Then I noticed the name "Jeremiah J. Crowley" on the package he had mailed, and I said, "Crowley is an Irish Catholic name, is n't it?" He then became angry and said, "I am here on business, and not to be questioned by such as you." I then said, "I have answered your personal questions without—" he did not give me a chance to finish the sentence. He said, "You are a public servant and are here to answer questions." "Not such questions as you asked," I answered. He then said, "I shall report you to Postmaster Monfort." I said, "You can do as you like."

That is all the conversation I had with Jeremiah J. Crowley.

He afterwards called on Mr. Raine. I do not know what was said; but Mr. Raine came over to me—I was then canceling mail at the "Cummins Pick-up Table." Mr. Raine said, "This man said you insulted him, and demands an apology." I told Mr. Raine that I had not insulted this man, but that if he thought an apology was necessary, I would offer one.

I then went into the office with Mr. Raine, but Mr. Crowley had left. Barely two minutes had elapsed during the time Mr. Raine spoke to me and the time I went into his office.

I wish to state that never in my life have I used foul or vulgar language; I have had very strict home training in that respect, not only from

my parents, but also from my older brothers and sisters.

I have been in the service three years: two years and one month as a substitute, and about eleven months as a regular, and there is not a man in this office who can truthfully say he ever heard me use such language as this Jeremiah J. Crowley says I used. There is not a man in this office who can say I have ever had an argument with him about religion or any other subject.

Then, does it seem possible that I would risk my position, especially after subbing so long, by arguing with a total stranger, whose position or influence I knew nothing about?

I can not afford to take such a chance, not only because I respect the position I hold, but also because I have a family to support and am also paying on my own home.

I have always tried to do the best I know how in my work while in the service, which I believe all my superiors and brother clerks will corroborate.

I am willing and ready to swear that what I have written is the absolute truth.

Respectfully,
(Signed) Myron L. Hurney,
Clerk, Mailing Division.

EXECUTIVE DIVISION

United States Post Office

CINCINNATI, OHIO

September 18, 1912.

MR. JEREMIAH J. CROWLEY,

Johnston Building, Cincinnati, Ohio.

DEAR SIR:

On August 24th I mailed you copy of the reply of clerk M. L. Hurney to the charges you made against him, for your information and for any further statement you desired to make. The matter is not yet closed, and I would be glad to hear from you on the subject before making a report in the matter.

Very respectfully,

ELIAS R. MONFORT,

Postmaster.

D.—

EXECUTIVE DIVISION

United States Post Office

CINCINNATI, OHIO

October 24, 1912.

MR. JEREMIAH J. CROWLEY,

Johnston Building, Cincinnati, Ohio.

SIR:

Again referring to the charges against clerk Myron L. Hurney, I must dispose of this case. I would be glad to have you come to my office at 3 o'clock to-morrow to meet the postoffice in-

spector and Clerk Hurney for an examination of the questions at issue between you and Clerk Hurney.

Kindly advise me by telephone whether you can come at that time, or, if not, what time would suit you, and I will arrange to have all the parties together. This case must be disposed of.

Very respectfully,
ELIAS R. MONFORT,
Postmaster.

D.—

October 24, 1912.

MR. ELIAS R. MONFORT, POSTMASTER
Cincinnati, O.

DEAR SIR:

I have received your various reminders regarding the Hurney case.

Mr. Hurney's letter, which you forwarded to me through the United States mails, added to his previous profanity and vulgarity the further insulting statement that my specific charges against him were not only absolutely and entirely false, but likened them to "the ravings of an unsound mind."

Compare this denial with his *offer to apologize!*

In the absence of any apology from him, and with further insults added to the original, as

above quoted, the matter is in your hands. When you are through with the case you can advise me of the results if you choose.

I do not feel that at present I have anything further to do with the case. Any further action on my part must depend on your own attitude.

I am, Very sincerely yours,

JEREMIAH J. CROWLEY.

EXECUTIVE DIVISION

United States Post Office

CINCINNATI, OHIO

October 25, 1912.

JEREMIAH J. CROWLEY, ESQ.,

619 Johnston Building, Cincinnati, Ohio.

SIR:

On August 17th you filed a sworn statement of charges against clerk Myron L. Hurney, an employee of the postoffice. This statement was referred to the clerk for a reply. He replied, and a copy of his reply was, on August 24th, mailed to you for your information and any further action you desired to take. No reply was received. On September 18th I again wrote you and said that I would be glad to hear from you before making a report.

On October 24th I wrote you, fixing the time at my office for the examination at 3 P. M., October 25th. You, on October 24th, acknowledged receipt of this letter, and said you had received

various reminders of the Hurney case and stated as follows:

Mr. Hurney's letter, which you forwarded to me through the United States mails, added to his previous profanity and vulgarity the further insulting statement that my specific charges against him were not only absolutely and entirely false, but likened them to "the ravings of an unsound mind." Compare this denial with his offer to apologize. In the absence of any apology from him, and with further insults added to the original as above quoted, the matter is in your hands. When you are through with the case you can advise me with the results if you choose. I do not feel that at present I have anything further to do with the case. Any further action on my part must depend on your attitude.

The rules of the Department require a careful and impartial examination of such cases before any condemnation or penalties shall be fixed. In this case the complaint and the reply are in direct conflict. To make an impartial ruling, further evidence is necessary at least to settle the question of the credibility of the witnesses. A man charged with so serious an offense has the right to face his accusers in the presence of the officers who are to pass judgment upon the case, and such officers after examining the parties in most cases are able to settle the question of the credibility of the testimony. Where there is no such opportunity, a determination of the facts can not be safely made without the danger of doing injustice

either to the complainant or the person charged with the offense.

I hope you will see the equity of this statement and be willing to come and submit to an examination, as Mr. Hurney will be required to do. He has been ordered to appear at 3 o'clock. I hope you will reconsider your refusal to take any further action, and deal justly with this office in enabling the officers to make a proper statement of the case to the Department.

Hoping to see you at the office at 3 o'clock, I am, Very respectfully,

ELIAS R. MONFORT,
Postmaster.

October 25, 1912.

MR. ELIAS R. MONFORT, POSTMASTER,
Cincinnati, O.

DEAR SIR:

You have my sworn statement, dated August 17, 1912, of the occurrence in the Postoffice. I have nothing to add to, or take from this statement.

With such a statement made under oath, Mr. Hurney should have been forthwith suspended, pending an investigation. As you have done nothing of the kind, your invitation to come to your office at 3 o'clock evidently means a wrangle with a man beneath my notice. I am,

Very sincerely yours,

JEREMIAH J. CROWLEY.

Three months after the foregoing letter, dated October 25, 1912, *The Menace* published January 25, 1913, the following article:

CROWLEY AND THE POSTOFFICE!

Author of "Romanism, a Menace to the Nation," is Grossly Insulted by Postoffice Employee at Cincinnati—His Action Evidently Upheld by the Postmaster.

JEREMIAH J. CROWLEY, FOR TWENTY YEARS A ROMAN CATHOLIC PRIEST, ALLOWED NO REDRESS FOR UNSPEAKABLE ABUSE BY MYRON L. HURNEY, AN EMPLOYEE OF THE CINCINNATI POSTOFFICE, BY POSTMASTER E. R. MONFORT, WHO POSES AS A PROTESTANT.

By H. George Buss, Staff Correspondent.

When confronted with the damning proofs of their intrigues and unspeakable depravity, Romish priests find refuge in the "howly" mother Church's "conspiracy of silence," but renegade Protestants and non-Romanists who are sufficiently Rome-scared when confronted with an official duty that might incur the anger of the dupes, resort to a conspiracy of concealment! No more efficient or cowardly conspiracy is possible to Rome's nominal Protestant allies than that of concealment and clever evasion. As a striking example of this latter traitorous policy, *The Menace* calls the attention of every free-born American to the following startling proof of Catholicism's stupendous power as evidenced by the following authentic proofs, which are copied from the original documents in a very recent case, showing the defiant and triumphant prostitution of the freedom of American public institutions in the interests of Rome's implacable spirit of

vengefulness toward one who for twenty years was gathering from the very inside the material for the most terrible arraignment of the Romish political hierarchy that has appeared in the twentieth century!

Briefly told, the story is this: On the 15th day of August, 1912, at about nine o'clock in the evening, Mr. Crowley, well known to our readers as the author of "Romanism, a Menace to the Nation," was insulted by an employee of the Cincinnati postoffice, by name Myron L. Hurney, at window No. 9, while preparing a number of letters for mailing in the postoffice building in Cincinnati.

So vile, so unspeakably vulgar and obscene was the language in which these insults were couched by this particular Catholic dupe, that Mr. Crowley for decency's sake refrains from quoting it in his complaint, and *The Menace* can not reproduce it in print.

The letter is omitted. The following, however, is a verbatim copy of the sworn affidavit of Mr. Crowley, which accompanied his letter of complaint to Mr. E. R. Monfort, Cincinnati's postmaster. We would especially call every *Menace* reader's attention to this sworn affidavit, remembering that if there is a single false statement in it, Mr. Crowley is subject to prosecution.

After you have read carefully this simple statement of the treatment accorded an American citizen at the hands of an employee of the Governmental service, in pursuance of a deep-laid plot to inveigle Mr. Crowley into a personal brawl wherein, if goaded to the pitch of resentment the Romish masters calculated, he might strike this cowardly tool and thus give him apparent opportunity to safely assassinate this un-

daunted foe of Romanism, we would particularly invite your closest scrutiny to the dilatory and protective tactics which Mr. Monfort, the recreant Cincinnati postmaster, saw fit to resort to in the unblushing protection which he has accorded to this Catholic cur!

[Here follows my affidavit. See pp. 18-22.]

Postmaster Monfort acknowledged the receipt of Mr. Crowley's affidavit and charges, and promised that the matter would receive his "personal attention." Seven days later Mr. Crowley received a letter from the postmaster, together with a letter from Clerk Hurney denying the charges, but making admissions which showed that he was evading the truth, and that Crowley's charges were true and correct. He even states that he had previously agreed to apologize to Mr. Crowley, notwithstanding the fact that he protested his innocence.

In his own statement (which bears evident earmarks of dictation from either a priest or a Jesuit) this Catholic Hurney makes a fatal blunder when he says,

> "I told Mr. Raine that I had not insulted this man, BUT THAT IF HE THOUGHT AN APOLOGY WAS NECESSARY I WOULD OFFER ONE!"

Why be so ready and willing to volunteer an apology, if you had not insulted Mr. Crowley?

And what valid reason does this Catholic Hurney produce to avoid the dismissal from the postal service that his guilty conscience tells him is so richly merited? Does he prove innocence of the charge? Far from it—his denial is not

even in the form of an affidavit, but he whines in closing,

> "I am willing to swear that what I have written is the absolute truth!"

But at the same time he was extremely and curiously careful not to do so! No, his real plea is confined to the fact that he "can not afford" to be dismissed, because, forsooth, he has a "family to support" and is also paying on his own home!

Why not have taken time by the forelock and have thought twice about these things before you followed your master's voice in inflicting this wanton assault upon Mr. Crowley to afford you an opportunity for a murderous assault wherein you might claim Government protection?

Postmaster Monfort managed to keep the case alive to near the first of November last by correspondence with Mr. Crowley, even writing him seeking to make appointments for meetings in the postoffice when himself, Crowley, Hurney, and a postoffice inspector might all be present. Mr. Crowley refused to be trapped by what he considered a scheme to bring himself and this Romish tool of the postoffice into personal encounter, and on October 25th, last, wrote the postmaster the following letter:

[For my letter of October 25, 1912, see p. 31.]

The next move made by Postmaster Monfort was to send P. O. Inspector Fletcher to visit Mr. Crowley personally, which he did within a few days after this last letter was mailed. After some little conversation, Mr. Crowley astounded the inspector on the point of his "credibility" by furnishing him a copy of a fervent and glowing recommendation of the book, "Romanism, a Menace to the Nation," and of its author (Mr.

Crowley), written by Postmaster Monfort's own brother and published in his paper, *The Herald and Presbyter,* of Cincinnati, O., of which the following are the closing words:

> "This book is in the interest of civil and religious liberty, of sound doctrine and purity of life, all of which are too often sadly lacking in the personal leaders of the organization against which the flaming indictment and warning is issued BY ONE OF THE CLEANEST, MOST CHRISTIAN-HEARTED, MOST NOBLE-SPIRITED, AND MOST COURAGEOUS OF MEN."

The inspector vanished, carrying to Postmaster Monfort his own brother's estimate of Mr. Crowley's "credibility." And Postmaster Monfort is a *nominal* member of the Presbyterian Church—and Mr. Crowley is a member of the Presbyterian Church!

Since this visit by Inspector Fletcher, Postmaster Monfort has become absolutely mum—"mum's the word"—and any real redress or further investigation of this unspeakably cowardly insulting of a peaceable American citizen by a Government employee in a Federal building seems very remote, indeed, if not impossible.

If this wanton and despicable assault is to go unpunished, if Government employees are to vent their venomed Romish ire in unprintable verbal filth and find protection behind the soiled skirts of Catholic-scared, un-American public service officials, then where is the vaunted liberty of this greatest democracy of the world's history? And what shall the end be?

DID MONFORT, CINCINNATI'S POSTMASTER, HEAR "HIS MASTER'S VOICE?"

EXECUTIVE DIVISION

United States Post Office

CINCINNATI, OHIO

January 24, 1913.

MR. JEREMIAH J. CROWLEY,

Johnston Building, Cincinnati, Ohio.

DEAR SIR:

I have just read the bitter and unjust attack made upon me from your pen in *The Menace* of January 25, 1913, and I assume that when you learn that your article was written under a wrong misunderstanding of the facts, you will be glad to correct the error. You filed in this office with the postmaster, charges against Myron L. Hurney, clerk in the mailing section of the postoffice, for misconduct at window No. 9. Under the rules of the Department, I sent a copy of your charges to the clerk with a request for a written reply. Mr. Hurney made his reply, and a copy of it was sent to you for any further action you desired to take. It was in direct conflict with your statement. No reply was received from you. On September 18th, I wrote you again calling attention to former letter, and no reply was received. On October 24th I wrote you, fixing the time for a hearing at my office October 25th, at 3 P. M. You replied the same day, saying that the answer of Clerk Hurney was a new insult, and refused to take any further action, and added, "Any further action on my part would depend upon your attitude." On October 25th I wrote

you at some length, giving reasons for an examination and emphasizing the importance of determining the credibility of the evidence in so far as it was in conflict and saying to you "That the rules of the Department require a careful and impartial examination of such cases before any condemnation or penalty shall be fixed. In this case the complaint and the reply were in direct conflict. To make an impartial ruling, further evidence is necessary at least to settle the question of the credibility of the witnesses. A man charged with so serious an offense has a right to face his accusers in the presence of the officers who are passing judgment upon the case, and such officers, after examining the parties, in most cases, are able to settle the question of the credibility of the testimony. Where there is no such opportunity, a determination of the facts can not be safely made without danger of doing injustice either to the complainant or to the person charged with the offense. I hope you will see the equity of this statement and be willing to come and submit to an examination, as Mr. Hurney will be required to do. He has been ordered to appear at 3 o'clock. I hope you will reconsider your refusal to take any further action, and deal justly with this office in order to enable the officers to make a proper statement of the case to the Department."

You replied on October 25th, asserting that I ought to have suspended Clerk Hurney and

saying, "As you have done nothing of the kind, your invitation to come to your office at 3 o'clock evidently means a wrangle with a man beneath my notice."

The rules of the Civil Service are very rigid as to the manner of examining a charge against a delinquent, and this office has no power to suspend an employee without the approval of the Department, which is not granted in cases of this character. I requested the Chief of the Postoffice Inspection Department to permit an inspector to be present during this examination for the purpose of preventing any unnecessary wrangle and also to reach the correct conclusion as to the merits of the case. I never express an opinion until after this is done, no matter whether I have formed an opinion or not. You made the charges and failed to prosecute. I, therefore, on October 29th, sent the case with all the papers on both sides and an abstract to the Department at Washington, and from that time it has been entirely out of my hands, and the Department ordered the postoffice inspectors, over whom I have no control, and who are a distinct departmental branch of the service, to take up and determine this case. They have had it in their hands since that time, and so there is no ground for the charge that I was dilatory. I understand an inspector did call upon you, and also examine Mr. Hurney, but as to the course of action or what was done I have no knowledge,

so that your statement that the Cincinnati postmaster heard his master's voice is groundless. I have no master except my Chief in Washington, and in all cases involving religion and politics I have strictly and impartially followed the rules of the Department, and did not treat this case as a religious case, but as a case in which a patron of the office complained of improper treatment by an employee of this office, and if you had appeared at the examination in October the matter would have been settled and the controversy ended. Your statement that Inspector Fletcher reported to me an estimate of my brother as to your credibility is without foundation as the inspector does not report to me, but reports through the Inspection Department at Washington, and I have not seen his report or anything connected with it. If you have any doubt about any of these statements, I will be glad to have you call at my office and I will show you the evidence, as I have carbon copies of the entire transaction. I have a right to presume that, when acquainted with the facts, as an honorable man you will make restitution.

Respectfully,

ELIAS R. MONFORT,

Postmaster.

D.

Making no reply to Postmaster Monfort's letter of January 24, 1913, inspired evidently by

fear of *The Menace's* criticism, I was, on January 29, 1913, made recipient of the following:

EXECUTIVE DIVISION

United States Post Office

CINCINNATI, OHIO

January 29, 1913.

MR. JEREMIAH J. CROWLEY,
Johnston Building, Cincinnati, Ohio.

DEAR SIR:

I have not received reply to my letter of January 24th, nor have you called at my office for an interview. Unless I hear favorably from you, I shall write to *The Menace* and demand that my letter to you should be published as my defense, as I can not reach a half-million people in any other way. If they refuse, then you are forcing me to publish a pamphlet containing the correspondence and send it to 20,000 Protestant preachers and societies in order to set myself right before the public. This is the first time in forty years of public life that I have been publicly charged with unfair treatment of any one. You can set the matter right, and as a fair-minded man you can correct the mistake that you have made.

Sincerely,
ELIAS R. MONFORT,
Postmaster.

D.

EXECUTIVE DIVISION

United States Post Office

CINCINNATI, OHIO

January 24, 1913.

PUBLISHERS,

The Menace, Aurora, Mo.

GENTLEMEN:

In your paper of January 25th you have an article in which you hold me up to contempt and which is in itself libelous, and I believe when your attention is called to it, you will make such corrections as will set the matter right. I have written to Mr. Crowley, and enclose a copy of the letter sent to him. By this letter you will see that this office made a very strong effort to have Mr. Crowley appear at the examination of Mr. Hurney and which he refused to do, which of course delayed the case. After he had refused, the matter was reported to the Department at Washington and put into the hands of the postoffice inspectors for examination, which took the matter entirely out of my hands on October 29th, since which time I have had nothing whatever to do with the case, nor have I heard from the Department what had been done. Trusting that you will see that, by want of information, I have been placed in a false position, and that you will correct the same, I am,

Sincerely,

(Signed) ELIAS R. MONFORT,

Postmaster.

Inclosure.

D.—

January 29, 1912.

Mr. Elias R. Monfort,

Postmaster, Cincinnati, Ohio.

Dear Sir:

Your letter of the 24th instant, with enclosures, was received in due course and the same have been forwarded to our Washington, D. C., office, in charge of Mr. H. George Buss, who handles all staff matters east of the Mississippi River. We are sure that he will give it the attention it deserves.

Yours very truly,

The Menace Pub. Co., (Inc.)

Aurora, Mo., U. S. A.

EXECUTIVE DIVISION

United States Post Office

CINCINNATI, OHIO

January 31, 1913.

Mr. H. George Buss,

Staff Correspondent, The Menace,
Washington, D. C.

Dear Sir:

I received this morning a letter from *The Menace,* Aurora, Mo., saying that the matter of the unjust and injurious attack upon me in *The Menace* of January 25th had been sent to you as the one who handles all staff matter east of the Mississippi River and saying, "We are sure that he will give it the attention it deserves."

I want this matter corrected in *The Menace* as fully as the attack was made, and I will be satisfied if you will print my letter to Mr. Crowley exactly as it is written. You will understand that my reputation is wider than this city. If it had been local, I would have given the matter no attention, as I am known here. I have been a Ruling Elder of the Presbyterian Church for thirty years. I have been a Trustee of Lane Theological Seminary for twenty-five years. I have been a Trustee of a Protestant College for thirty years. I was appointed by the General Assembly of the Presbyterian Church as a Member of the Committee on Christian Unity, and said Committee had a representative from all Protestant Churches, among them Bishop Cox, of New York. I was also appointed by the General Assembly a Member of the Committee on Union with the Southern Presbyterian Church. I have had many other appointments of this kind, unsought by me. I was a Delegate to the Evangelical Alliance that met in London ten years ago. I have recently received an appointment by the Presbyterian General Assembly as a Delegate to the Evangelical Alliance of all Churches in the World holding the Reform Faith, to meet in Aberdeen, Scotland, June, 1913.

The Menace has a half-million subscribers among Protestants, so that such a charge is very serious. While your name appears as writer of the article, I have written to Mr. Crowley as the author because the scientific tests of author-

ship as applied to the article give at least evidence that he wrote all or the most of it. I have no documents of the same kind from your pen to make such tests, but I have from him on the same subject. You will understand that these tests involve rhetoric style, the applications of the rules of logic, and the counting of five hundred or more words or letters and space, etc., etc. I have never found two men with the same literary style, closely inspected, where the tests would show close similarity in authorship, so that these tests are *prima facia* proof of authorship. As your name appears as the author, you are, of course, responsible, but I assume that your sense of fairness, when you understand the situation, will lead you to make such correction as will set me right before the world.

Very respectfully,

(Signed) Elias R. Monfort.

D.

Cincinnati, Ohio, February 13, 1913.

Mr. Elias R. Monfort,

U. S. Postoffice, Cincinnati, O.

Dear Sir:

I am very sorry that I have been too busy to acknowledge before this the receipt of your letter and enclosure of January 31st.

I desire to say that you are mistaken as to Mr. Crowley's having been the author of the

article in question, as I wrote every word of it myself. With all due respect to you, I do not believe there is anything that I care to add to that article at this time.

Very respectfully,

(Signed) H. George Buss.

CABLE ADDRESS:
CROWLEY, CINCINNATI

JEREMIAH J. CROWLEY

Author, Lecturer, and Publicist

619 JOHNSTON BUILDING
CINCINNATI, OHIO, U. S. A.

February 22, 1913.

THE HONORABLE WILLIAM H. TAFT,
President of the United States,
Washington, D. C.

YOUR EXCELLENCY:

I have the honor to call attention to two letters, under dates January 24th and January 29th respectively, of this current year, addressed to me by Postmaster Monfort, of Cincinnati.

These letters, copies of which I enclose, have reference to my complaint against one Myron L. Hurney, a clerk, till recently, in the mailing section of the Cincinnati Postoffice, whom I charge, under oath, with gross and scandalous misconduct towards me, on August 15, 1912; conduct which, if unwhipt of justice, were an intolerable menace and a most flagrant outrage upon the American public, especially American women and children, obliged to receive at the hands of such a foul-mouthed postoffice official the attention called for by the Constitution and Laws of the United States.

Mr. Monfort informs me, in his letter of January 24, 1913, that the matter of my complaint against Hurney had passed entirely out of his hands and was now under charge exclusively of the Postoffice Department at Washington.

Here, sir, are Postmaster Monfort's own words from his letter aforesaid of January 24, 1913:

I, therefore, on October 29th sent the case with all the papers on both sides and an abstract to the Department at Washington, and from that time it has been entirely out of my hands.

Yet, Mr. Postmaster Monfort, in his letter of January 24, 1913—this case being then, for nearly three months, "entirely out of my [Monfort's] hands"—adds: "I will be glad to have you call at my office and I will show you the evidence." Why, sir, should I call at the local postoffice to look over evidence in a case now "entirely" out of Postmaster Monfort's jurisdiction?

Let me state, right here, that I rejoice that this matter has been transferred for final determination to Washington. There is involved in it a National issue of greatest concern to all our people and to their most cherished rights.

In Chapter VIII of my work, "Romanism—A Menace to the Nation," I say, under the heading "Papal Despotism:"

Nothing more startling has ever been put before the public than Rome's recent resolutions

of boycott of the *Encyclopedia Britannica, Watson's Magazine, The Protestant Magazine, The Menace,* etc., and her attitude as Censor of the United States Mails. At the annual convention of the American Federation of Catholic Societies, held at New Orleans, November 13-16, 1910, resolutions were passed calling for the passage of Federal laws to prevent the transmission, by the United States mails, of matter offensive to the Roman Catholic Church. In these resolutions postoffice employees were boldly called upon to destroy, without any warrant of law, any such mail in transit. The leading ecclesiastic at this convention was Archbishop Falconio, Papal Delegate to the Roman Catholic Church in America.

Is the Roman Church mistress of the Postoffice Department of the United States? If so, under what article of the original, or of the amended, Constitution of the United States is control of the Postoffice Department of this free Republic vested in the Pope and his agents? How anxious Rome is to have Protestant Federal officials ready and desirous to promote her interests, an extract from *The Commercial Tribune,* Cincinnati, February 6, 1913, will explain:

MONFORT EXPLAINS POSTAL SAVINGS.

ST. XAVIER'S STUDENTS LISTEN TO EXPOSITION OF UNCLE SAM'S BANK.

Postmaster E. R. Monfort delivered an interesting address on "The Postal Savings Bank" last night, before the department of commerce, accounts, and finance of St. Xavier's College.

"The postal savings bank" [he said] "is a new department of the greatest business on earth—the banking business. Few people realize the magnitude of the Postal Department. In Cincinnati alone last year over $17,000,000 changed hands in handling the mails. There are 2,650 mailcarriers in the city, and the salaries of the deliverers and the railway mail clerks with headquarters in Cincinnati amounted to over $1,000,000.

"The postal savings bank, although a new department of the Mail Service, has grown so rapidly that it is at present one of the largest. The people put more trust in the postal bank than they do in the ordinary banks. It is designed merely to protect and take care of the earnings of the working class. Under this system the money that is placed in the care of the Government can be withdrawn at any time. At times, it is said, more than half the money of the world is out of circulation and in the pockets of the people. At such time the circulating money is not sufficient to carry on the business of the world, and a panic follows. The great financiers of the world have been unable to account for these conditions, but many think that this system, by placing cash at the disposal of the poorer people, will greatly lessen the hardships of such panics."

In speaking of the rapid growth of the postal savings bank and its favor with the people, he let the figures speak for themselves. On January 1, 1912, there was in the bank $11,000,000; now

there is $30,000,000. On this money the depositors receive 2 per cent interest. The Government, however, invests this money so that the department is self-supporting and so far has paid all its own expenses.

Not only in the domain of the United States Postoffice are papal agents busy, but also in other departments of Governmental control. Statements of sinister import come, for example, from Oklahoma of the activities of that adroit representative of the Papacy, Father Ketcham, in securing the selection of a Federal building site in Oklahoma City on land adjoining, or in close proximity to, the Roman Catholic cathedral, nunnery, etc., etc. Father Ketcham is Rome's trusted agent in the manipulation of Indian affairs at Washington. Residing at the National Capital, he (Ketcham) is in such close contact with the Papal Delegation there, and with Cardinal Gibbons—the very crafty, though unlearned prelate of Baltimore—that he may be relied on to discharge the duties of the high functions you, sir, have seen fit to honor him with; first, to the full satisfaction and benefit of the Vatican; secondly, to the profit of papal priests, monks, and nuns operating among whites and Indians in Oklahoma, as well as elsewhere; thirdly, with no consideration whatever for the real permanent moral upliftment of the Indian. In promoting Ketcham to a position of administrative importance in the management of Indian affairs, had you, sir, in view the value of cunning, unscrupulous devotedness to

a foreign priest and pontiff, rather than earnest patriotic purpose to do duty to the humanity of this great Nation by the upliftment, on Christian bases, of a fallen and vanishing race?

You can not, sir, be ignorant of the teaching of American History as to Roman Catholicism's degrading and decimating influences on the Red Man everywhere, from Alaska to Tierra del Fuego. Yet you give Roman Catholicism a voice of control in the person of Rev. Ketcham, trusted ally of Papal Delegate Bonzano and Cardinal Gibbons, over all Governmental dealings with the surviving Indian races under the jurisdiction of the American Flag. Nay more, Ketcham has potent say and sway in matters pertaining to the Postoffice Department. The great Congregational Church of the United States had in Oklahoma City a site for the Federal Building, much better adapted to public needs than the Ketcham-papal site selected finally by the Department. The Congregational Church in Oklahoma City had, at the time the Ketcham Vaticanistic land deal was put through, a distinguished representative in the Rev. Thomas H. Harper, pastor of Pilgrim Church, a Republican of worth and a citizen of eminence, as well as a clergyman of unassailable purity of life. No man in all Oklahoma had, for clean government and for the Republican cause, which he considers inseparable, made more sacrifices than the Rev. "Tom" Harper. But Harper stood away from and far above any alliance or collusion with the

infamous liquor ring of Oklahoma City, which is one of Rome's most powerful instrumentalities in that prohibition State. Neither Rome nor Rum would have Harper for mayor of Oklahoma City. The people voted him in—the Roman bosses counted him out. The Government at Washington, coinciding with Rome and Rum's estimate of this worthy man, has denied him and the masses of the clean-living people of Oklahoma's principal city all say or suggestion in the selection of a Postoffice site for a city where Protestants may do the voting, while Romanists do the counting.

To return to my chapter on "Papal Despotism:"

Archbishop Falconio had good reasons [so the work on "Romanism—A Menace to the Nation" continues] for tendering his sincerest congratulations to the American Federation of Catholic Societies at its convention held at Columbus, Ohio, August 20-24, 1911, for its "rapid progress" and "the effective good work accomplished" by it. He was fully aware, I presume, of the destruction of much printed "matter offensive to the Church" in the postoffices of the United States of America since their last reunion at New Orleans.

With good reason there immediately follows in my book:

I know that several large parcels of printed matter mailed at the General Postoffice in Chicago during the months of December, 1910, and January and February, 1911, never reached their destination. This destruction commenced imme-

diately after their New Orleans convention. On receipt of numerous complaints from subscribers the sender called on the Postoffice authorities for an explanation, but received no satisfaction whatever. This party's mail continued to be held up, and, surmising the cause, the sender threatened public exposure of such unlawful action on the part of the Postoffice Department.

Are you, Mr. President, aware of the fact that Catholic employees in Post Offices are taught by their "father confessors" that they are bound in duty to "Holy Mother Church" to prevent, by all available means, the circulation of any mail matter, be it letter, book, or paper of any kind, exposing the operations of the crafty, covetous, and lecherous priesthood and Hierarchy of Rome? So teaches "Father" Gury, the well-known Jesuit theologian, whose "Moral (?) Theology" is the text-book of so many Roman Catholic training schools for priests.

I defy production of any Roman Catholic "theologian" who takes a stand on this point contrary to that assumed by Gury. The first duty of a devout Romanist is, according to all Jesuitical authority, (all modern Roman Catholic "moral" theological teaching is Jesuitical), to an infallible pope. A Catholic is a Romanist first, an American, an Englishman, or a German, a long way after. This is the doctrine taught at the Roman Catholic University at Washington, and at the Georgetown Jesuitical College, both at your very door; and by every Catholic educational institution in America and the world over.

The pope being, according to Jesuit theology, "king of all earthly kings," "ruler of all earthly rulers," having power from on high to invalidate and suppress all legislation framed by Congress, Parliament, or any other law-making instrumentality on earth, is the sovereign to whom devoted confession-going Romanists owe first allegiance. Him, first, must they serve, even to the extent of violating oaths of office, injuring neighbor and fellow-citizen, betraying the country affording them life, liberty, and pursuit of happiness.

You have, sir, made appointments to several offices at the instance of and in accordance with the desire and request of Romanist bishop and priest. The professing Catholic so appointed must, to retain the good-will of the influences back of his appointment, be loyal to pope and papal requirements, regardless of all other interests involved in his discharge of official duty. To destroy, for instance, mail matter, by him, as a loyal Romanist, considered inimical to papal machine interests, is one of the essential obligations of the Romanist postmaster or Romanist postoffice employee.

The Romanist priesthood very often prefers for postmasterships—to say nothing, for the moment, of other offices—a professing, nay even "pious" Protestant, ready to prove his liberality in things denominational, by giving, when appointed, more attention to local "holy fathers" than a Catholic postmaster might care to exhibit.

The assistants of this weak-kneed, time-serving American official are certain to be either devout Romanists, or complacent non-Romanists, as ready as their chief to carry out the behests of the Vatican.

Vaticanism has, in America, its professing Protestant representatives. They are conspicuous in prayer-meeting, in Sunday school, and in pulpit. They sometimes reach leadership at synods, conventions, and even in ministerial associations.

The amazing power attained by Romanism in this Republic is, safe to say, due as much to so-called Protestant agencies as to direct Roman Catholic effort. The Protestant United States Senator, relying for re-election, on the support of a John Ireland of St. Paul, a Glennon of St. Louis, a Quigley of Chicago, a Blenck of New Orleans, a Moeller of Cincinnati, or any other papal archbishop or bishop, is more condescending to Romanist importunity for pelf and patronage than any professing Romanist could afford to be.

The professing Protestant Congressman, mindful of the big vote that "Father Tom" or "Father Mike" or some other priestly boss in his district, is believed to have under control; mindful of the close alliance in so many cities between the priesthood on the one side and the saloon and the red light districts on the other, will recommend for appointment or re-appointment no man distasteful to priestly demands and exigencies.

No New York man need be told of the alliance between Tammany Hall and the priesthood. Talk of the fat Church establishment of Protestant England! It yields *positis ponendis,* small revenue to Anglican bishop or priest compared with the vast annual flood of tainted gold turned into papal coffers of New York, through the activities and organized endeavors of Tammany Hall. No marvel why the pope looks away in disgust from the European countries, which place so many needed restraints on priestly greed and monkish rapacity! No marvel why his crafty eye lights up with cheer and hope as he gazes fondly on American Tammany Halls pouring into priestly, monkish, and nunnery treasure box volume after volume of glittering currency!

Every American city under Romanist control, and many are such cities, from Atlantic to Pacific, from Mexican Gulf to Superior's shores, has its Tammany machine in some form. The boss may bear one name in New York, another in Louisville, another in Chicago, another in Cincinnati; his name may be anything that befits a Knight of Columbus, or a lay agent of Jesuitism. Whatever his name, he sees to it, first of all, that tithe and toll are paid to pope, prelate, and priest from every wage of sin, death, and deviltry in his bailiwick.

Romanism, tried for centuries in France, Italy, and Portugal, as well as other Catholic lands of Europe, and everywhere found wanting, is fastening itself on the American Republic, on Great

Britain, and on the British possessions of this and other continents.

Cast eye for a moment on French Catholic Quebec, a Province of the Canadian Dominion. The Vatican, having yoked that vast and rich domain to its chariot wheel, is now directing the overflow of Quebec's ever-expanding population to the New England States. A French Canadian Catholic is already Governor of Rhode Island. French Canadian Catholic mayors are found in ever-growing numbers in the cities of New England. French Canadian churches, of cathedral size, proportion, and adornment, dot the towns of that one-time stronghold of Puritanism from Memphremagog to Narragansett pier.

Not a word disrespectful toward the French Canadian people, in so many regards admirable, do I speak when I refer with regret to their traditional subserviency to Rome. The French Canadian is himself welcome to the United States. Let him bring his beautiful language, let him bring his racial gallantry, let him bring his numerous progeny; but he must not, with American approval, be made the agent for the erection on this soil, sacred to liberty, of a Vaticanized Quebec, with its dearth of efficient public schools; rich in monkish minsters and in nunnery halls, but poor in agricultural school, in free library, in elementary education, and even in independent press.

There is, sir, at Ottawa a Papal Delegate, with powers similar to those of Delegate Bon-

zano at Washington. The delegate at Ottawa is striving to Quebecize, that is Vaticanize and enslave the great chain of provinces, extending from the St. Lawrence's mouth to Vancouver Island. The Papal Delegate at Washington is preparing, through archbishop, bishop, priest, and nuns, the American States for an ultimate alliance with the Quebecized or Vaticanized Canadian Provinces, and for one grand Papal Dominion or Satrapy, extending from Florida to the sources of the Yukon.

Cable after cable tells of the pope's blessing America. Every toll of American or Canadian gold laid at his feet—many and frequent are such tolls—calls for such blessings.

Rejoiced, especially, is "Holy Father" in the Vatican, when subservient Protestant allies of his American representatives make telling display of "liberality" to the Papal System. As well for child to be playful with wolf, or maiden trustful of tiger as for free American to confide in papal rapacity.

The pope was for three centuries supreme in the Philippine Islands. You, sir, know the result—a beautiful archipelago and a region incomparably favored by nature, cursed till the other day by monkish superstition, priestly depravity, and hierarchical greed. With Æneas of old, the Filipino might, before the American occupation of his country, exclaim, *"Quae regio in terris nostri non plena laboris?"*

Vaticanism has now put on American gloves

and assumed American voice to levy toll off the Philippines, but while the hand of greed may be that of Jacob, the voice of the despoiler and ravisher is, assuredly, that of Esau! Clerical immorality is in the Philippines so deeply and so firmly rooted that the infusion or intrusion of American priests there, several of these as immoral as Spanish priest or native cleric in the archipelago, at the time of the American conquest, could not improve conditions.

Testifying to the Philippine Commission, of which you, sir, were leading member, Senor Don Felipe Calderon, a native of the Islands, educated by the Jesuits at Manila, declared October 17, 1900:

With respect to their [the Friars'] morality in general, it was such a common thing to see children of Friars that no one ever paid any attention to it or thought of it, and so depraved had the people become in this regard that the women who were the mistresses of the friars really felt great pride in it and had no compunction in speaking of it. So general had this thing become that it may be said that even now the rule is for a friar to have a mistress and children, and he who has not is the rare exception, and if it is desired that I give names, I could cite right now one hundred children of friars.

Asked if these children of friars were in Manila or the provinces, Senor Calderon added:

In Manila and in the provinces. Everywhere. Many of my sweethearts have been daughters of friars.

Asked, again, if the friars who have had these children were still living in the Islands, Senor Calderon declared:

Yes; and I can give their names if necessary, and I can give the names of the children, too. Beginning with myself, my mother is the daughter of a Franciscan Friar. I do not dishonor myself by saying this, for my family begins with myself.

Requested to produce a list, Senor Calderon proceeded:

I can give it to you right now: In Pandacan, Isidro Mendoza, son of the Bishop Pedro Payo, when he was the parish curate of the Pueblo of Samar; in Imus, the wife of Cayetano Topazio, daughter of a Recolecto friar of Mindoro; in Zambales, Louise Lasaca, now in Zambales, and several sisters and brothers were children of Friar Benito Tutor, a Recolecta friar in Bulacan; in Quingua, I can not remember the last name, but the first name is Manuela, a godchild of my mother, is a daughter of an Augustinian friar named Alvaro; in Cavite, a certain Patrocinio Berjes is a daughter of Friar Rivas, a Dominican friar; Colonel Aguillar, who is on the Spanish Board of Liquidation, is the son of Father Ferrer, an Augustinian monk.

Dealing with the question of general licentiousness on the part of the friars, Senor Calderon states:

It was a general licentiousness, because, as I have said, the exception as to the rule among friars was not to have a mistress and be the father of children by her. The friar who was not mixed up with a woman in some way or other was like a snowbird in summer.

Continuing, Senor Calderon affirms that:

The moral sense of the whole people here had been absolutely perverted. So frequent were the infractions of the moral laws on the part of the friars that really no one ever cared or took any notice of them; and this acquiescence on the part of the people was imposed upon them, for woe be unto him who should ever murmur anything against the friars, and even the young Filipino women had their senses perverted, because when attending school they had often and often seen the friars come in to speak to their openly avowed daughters, who often were their own playmates.

Coming to the unpopularity of the friars in the Philippines, Senor Calderon defines this very clearly:

They [the Friars] were the expression of the most exaggerated despotism, not of the Government of Spain, but of their own despotism, which they exercised, using the name of the kingdom of Spain, because their system was to deceive both Spain and the people. That was the line they had laid down, and, unfortunately, they are still following it, as they used it during the time of the Spanish régimé. They would say to the people, "If it were not for me the Government would annihilate you," and then they would say to the Government, "If it were not for me the people would overthrow you." And even at the present time there is not the slightest doubt that they have said to the American authorities that all of the Filipino people were a lot of anarchists and insurgents who were conspiring to overthrow constituted authority, while to the people of the Philippines they say the American Government will place a chain around the waist of each of

them; I do not make this assertion as an emanation from myself. I have seen it in writing. In the confessional they say to them, "How can you be in favor of the Americans when they are absolutely the enemies of our religion?" And they say that constantly to the secular clergy, adding that woe betides the poor Filipinos who deliver themselves over unconditionally to the American Government, and I have heard this from the very lips of Monsieur Chapelle (Archbishop of New Orleans and Papal Delegate to the Philippine Islands).—*Senate Document No. 190, 56th Congress, 2d Session, pp. 139, 140, 141.*

Joseph Roderigues Infante's testimony in the same State Document recites that in point of morality native priests and friars were about on the same footing:

All these priests have [he states] the same vices, and when you take into account that they were purposely kept from following their natural bent to obtain an education by the friars, in order to show the Pope that there was a natural want of capacity in the Filipino, it can be seen why they became easy tools of the Spanish priests and great mimics of them in their loose life.—*Senate Document No. 190, 56th Congress, 2d Session, p. 148.*

Senor Nozario Constantino, of Bigan, Province of Bulacan, a life-long resident of the Philippines, testifying at the age of fifty-eight, declared solemnly of the friars:

There was no morality whatever. . . . About the year 1840 and the year '50 every friar in the Province of Bulacan had his concubine. Dr. Joaquin Gonzales was the son of a curate of

Baliuag, and he has three sisters here and another brother, all children of the same friar. . . . The multitude of friars who came here from 1876 to 1896 and 1898 were all of the same kind, and to name the number of children that they have would take up an immense lot of space. . . . I will cite a case that actually happened to us. It was the case of a first cousin of mine, Don Soponce, who married a girl from Baliuag and went to live in Agonoy, and there the local friar curate, who was pursuing his wife, got him the position as registrar of the Church in order to have him occupied in order that he, the friar, might continue his advances with the wife. He was fortunate in this undertaking and succeeded in getting the wife away from the husband, and afterwards had the husband deported to Puerto Princesa, near Jolo, where he was shot as an insurgent, and the friar continued to live with the widow and she bore him children. The friar's name is José Martin, an Augustinian friar.—*Senate Document No. 190, 56th Congress, 2d Session, pp. 150, 151.*

Maximo Viola of San Miguel De Mayumo, a native of the Philippines and a physician, declared as to the morality of the priests:

There was no morality. . . . I do not know of a single one of all those priests I have known in the province of Bulacan who has not violated his vow of celibacy. . . . From my own personal experience I think all the priests and friars are on the same level. I have never seen one that was pure. I do n't deny there may be exceptions, but I have not seen them. The large majority have violated their vows of celibacy and chastity. For this reason I believe

that Protestantism will have a very good field here, for one reason alone, and that is that the Protestant ministers marry, and that will eradicate all fear of attacks upon the Filipino families on their part.—*Senate Document No. 190, 56th Congress, 2d Session, pp. 156, 157.*

Of the native priests, Brig. Gen. R. P. Hughes, U. S. V., Commanding Headquarters at Iloilo, Island of Panay, said, sir, to you:

To be plain, Judge, there is no morality among them, not a particle. They gamble in their convents; they send for members of their congregation to gamble with them. There is no morality.—*Senate Document No. 190, 56th Congress, 2d Session, p. 177.*

That moral and social conditions can be improved in the Philippines, by the employment there of American bishops and priests, there is very small ground for hope, as my work, "Romanism—A Menace to the Nation," very clearly proves. No stream rises to higher level than its source.

Drunkenness, graft, and immorality are very prevalent in American priestly ranks, from cardinals down to curates. Respect for public opinion compels, in many cases, concealment of priestly vices in the United States. But there is not a State in the Union without flagrant examples, not a few, of priestly profligacy.

Mr. Monfort ascribes to my pen the article in *The Menace,* published at Aurora, Mo., Saturday, January 25, 1913. This honor is not mine.

The author of the said article is Mr. H. George Buss, at the time Staff Correspondent of *The Menace,* who, over his own name, assumed publicly full responsibility therefor.

Mr. Monfort, instead of writing direct to Mr. Buss at Washington, D. C., or to the editorial management of *The Menace,* at Aurora, Mo., addresses me January 29, 1913, stating of this case, then "entirely" out of his hands, "I have not received reply to my letter of January 24th, nor have you called at my office for an interview." Then the Cincinnati postmaster menacingly adds:

> Unless I hear favorably from you I shall write to *The Menace* and demand that my letter to you should be published as my defense, as I can not reach half a million people in any other way.

Why should I, sir, let me repeat, call on Mr. Monfort in reference to a case now admittedly, according to his own words, "entirely" out of his hands?

But if this case be "entirely" out of Mr. Monfort's hands, it is attracting papal attention. So pleased are the Jesuits of Cincinnati with Mr. Monfort's indorsement of Hurney that they have bestowed on Cincinnati's postmaster what is, in eyes Jesuitical, a signal honor, by inviting him to lecture at their college in this city, one of the most aggressively papal institutions of learning in the Middle West.

Jesuits confer no honors on Catholic or non-Catholic, unless the conferee have rendered notable service to papal interests. Close watch do

Jesuits and other Roman representatives keep on the judicial bench of the United States, and of every State, that judges subservient to the interests of the papacy be appointed; or that judges already on the bench may be induced to interpret law according to Roman interests. Are you aware, sir, that political parties in many cities and in many States place tentative lists of candidates for judicial as well as other offices before Roman Catholic bishops and other Church dignitaries? Any name objected to by the priesthood is sure to be obliterated.

Known, all over the land, is the constant interference, now open, again underhanded, of the priesthood in civil, military, and naval promotions. The participation of the priesthood in every stage of political activity, from the ward contest to City, State, and Nation-wide struggle for party domination, is everywhere in evidence.

Papal "statesmen by chemistry," adepts in the art of removing rivals by poison, there are to-day, as well as in the days of the infamous Borgia, who on assuming the papal crown took the name of Alexander VI. The lecherous Cardinal Antonelli, Prime Minister of Pope Pius IX, found singular satisfaction in removing "by chemistry" cardinals who refused to indorse his infamies. In passing, I might state that "His Eminence" Cardinal Antonelli, to the knowledge of the Hierarchy, had a natural daughter (Countess Lambertini), who, on her father's death, claimed through the Italian civil courts a share

of her father's estate, amounting to 100,000,000 lire.

The Right Rev. George Conroy, Bishop of Ardagh, Ireland, Papal Delegate to Canada and Newfoundland in 1877-78, was, in August, 1878, poisoned at St. John's, Newfoundland, by the infamous Bishop Carfagnini, a greedy Italian, who had been forced into the see of Harbor Grace, Newfoundland, where he gave so much dissatisfaction and excited such opposition that Delegate Apostolic Conroy was about to recommend his removal.

What was done to Carfagnini? He was brought back to Italy and promoted to a better and richer see—that of Gallipoli!

In my book, "Romanism—A Menace to the Nation" (pp. 51, 52, 53), mention is made of several cases of murder by expert clerical chemists and other papal assassins. Some of those murdered were Police Officer Hyland, Vicar General Dowling, of the archdiocese of Chicago; a woman of Rev. Cashman's parish, concerning whose death certain high ecclesiastics, such as Bishop Muldoon, could give full particulars. Pertaining to the same case Rev. Cashman states that he knows the person by whom "her mysterious death could be explained."

The suppression of such a book as mine, through the offices of postal employees, is a work very close to the heart of Jesuit and every other class of papal agents.

Is it through the influence of these Cincinnati

Jesuits that Postoffice Clerk Hurney, whose case is still *sub judice,* has been transferred from the city postoffice building to Station I, Avondale, Cincinnati? This transfer of Hurney is either a promotion or a demotion. If a promotion, it is an official vindication of him from the grave charges by me preferred; if a demotion, a censure altogether inadequate of the accused man Hurney.

It is, sir, in either event, an attempted disposal of the case, now "entirely" out of Postmaster Monfort's hands. Actuated by no personal animus whatever against Postmaster Monfort, or any other officer of the Postoffice Department, I desire that this matter of my complaint against Hurney be so finally decided and equitably determined that public interests and private rights may be conserved conspicuously and permanently.

Time, indeed, that this complaint should be, both in the public interests and in my own, passed upon decisively. Hurney, it is very evident to me, his own statements to the contrary notwithstanding, not only knew me well by sight, but knew also the nature and contents of my book. Several of his fellow postal officials had purchased copies of my volume, which had thus become a subject of frequent conversation in postoffice circles. Acting clearly (to my mind) under Jesuitical inspiration and prejudice, Hurney grasped the first opportunity, to him looking favorable, for expression of profoundest animosity for myself and my printed production.

To me, it is easy, after Hurney's blasphemous and obscene outbreak on August 15, 1912, to understand why several copies of my book, mailed by me personally at Window No. 9, Cincinnati postoffice, between July 16, 1912, the very day of its publication, till August 15, 1912, the day of Hurney's vulgar verbal assault on me, failed to reach their destination.

An American citizen, proud of this designation and this distinction, glad of the responsibilities, rejoicing in the discharge of every duty which American citizenship imposes, I raise humble but emphatic voice against special privileges for any class, creed, race, or individual in this Nation of freedom. Special privileges are, sir, to Americans, abhorrent. The heroes of the Revolution died that special privilege might perish from this land and ultimately from the world. A paper published in the Canadian Northwest utters a very significant truth—I quote from the Edmonton *Bulletin:*

In a new country of mixed peoples nothing more surely or quickly brings one class into general dislike and general disrepute than a suspicion that they have aims other than are common or claim rights or privileges other than are generally accorded.

"Special privileges for none" was the watchcry of this Nation's fathers and founders. The maxim it was, sir, of the first President of the Republic, the guiding star of the virile statesmen

who led the American Ship of State through two great wars with Britain, through the struggle with Mexico ending in the extension of freedom's boundaries to the Pacific; through the terrific conflict between the States, terminating in the triumph of the most cherished and most salutary of Washington's purposes—the unity, the indivisibility, and the sovereignty of the American Nation. Worship the name and memory; revere, do all Americans, the achievements and triumphs of Washington, because

> This was the man God gave us when the hour
> Proclaimed the dawn of liberty begun;
> Who dared a deed and died when it was done.
> Patient in triumph, temperate in power—
> Not striving, like the Corsican, to tower
> To heaven, nor, like Philip's greater son,
> To win the world and weep for worlds unwon,
> Or lose the star to revel in the flower.
> The lives that serve the eternal verities
> Alone do mold mankind. Pleasure and pride
> Sparkle awhile and perish, as the spray
> Smoking across the crests of cavernous seas
> Is impotent to hasten or delay
> The everlasting surges of the tide.

I am, sir, at your command for any further information at my disposal. My affidavit in the case, dated August 17, 1912, has never yet been met, either wholly or in part, by any adequate or satisfactory contradiction.

I have the honor, sir, to be,

Very respectfully yours,

JEREMIAH J. CROWLEY.

CABLE ADDRESS
CROWLEY, CINCINNATI JEREMIAH J. CROWLEY
Author, Lecturer, and Publicist
619 JOHNSTON BUILDING
CINCINNATI, OHIO, U. S. A.

February 26, 1913.

MR. PRESIDENT:

I am enclosing, under separate cover, an "open" letter concerning postal and other matters. This "open" letter bears date February 22, 1913.

I am likewise sending, under still another cover, not only the various exhibits referred to in my "open" letter, but also a six-page circular illustrating my work.

I have the honor, sir, to be,

Very respectfully yours,

JEREMIAH J. CROWLEY.

TO THE HONORABLE WILLIAM H. TAFT,
President of the United States,
Washington, D. C.

Part of the circular referred to above is here given:

Most Remarkable Book of the Age!

ROMANISM—A MENACE TO THE NATION

The New and Original Work

By JEREMIAH J. (Father) CROWLEY

SECOND EDITION

Together with his former book, "The Parochial School a Curse to the Church, A Menace to the Nation," (two books in one)

A searchlight on the Papal System—startling charges against individuals in the Roman Catholic Hierarchy, made and filed by the author and a score of prominent priests, with letters, affidavits, cancelled checks, photographic proofs, etc., exposing Rome's traffic in religion, (!) sin, and shame; stupendous exposures of the political influence of the Roman Catholic Church in Municipal, State, and Federal Governments.

This volume recites the authentic experiences of a man who occupies the unique position of having voluntarily withdrawn from the Priesthood and membership of the Church of Rome without being canonically excommunicated. Concerning Crowley and his unanswerable book Rome is as silent as the grave. Why? Because she dare not reply. However, she is secretly striving to prevent its circulation with such aid as she can command from certain employees in the Postal Service, and time-serving politicians of divers Church affiliations.

The charges in this book are either true or false; if true, the crafty, guilty priesthood and prelacy of Rome are a living menace to decency, truth, and liberty; a portentous danger to clean living and pure home life. They should be, as such, prosecuted and punished by their respective governments.

The governments of several Catholic countries have already dealt vigorously with this dread, ever-present menace to National, social, and individual life. Italy, France, Mexico, Latin America generally, and Portugal have banished religious orders—monks and nuns—either wholly or partially. Other Catholic governments are making ready to follow in their footsteps.

What the governments of Roman Catholic countries have done, or are preparing to do, America, Great Britain, and Germany must soon do. Why? Read this book.

If my specific charges were false, Rome surely would not hesitate to prosecute me! Why should any of the civil authorities, real or seeming allies of the Papacy, fail to take fitting action against me as a libeller?

Legal prosecution has not been, and shall not be, invoked against me; for Rome and its governmental allies know full well that my distinct, repeated, and specific charges would be, before any tribunal of a free country, not only substantiated, but reaffirmed and emphasized with an hundredfold force.

Since I first turned the searchlight on priests, prelates, and "princes of the Church," some of those by me specifically charged with crime have died by their own hand; some from drunkenness; others from unprintable diseases. But the majority of the surviving phalanx of accused, wicked Roman hierarchs have been promoted, or otherwise rewarded, for brazen criminality, accepted as "signal service" to Church and Pope! Nay more, some of my one-time ecclesiastical co-operators and financial backers—for example, Revs. Cashman, Smyth, McNamee, Croke, Foley, *et. al.* (see page 54 of book—have bartered con-

viction for advancement and profit at the hands of ecclesiastical authorities whom they once bitterly assailed. Easy, therefore, to see why they also prefer to keep "operating" lucratively among deluded Catholics and self-seeking non-Catholics. All done, of course, for "God's greater honor and glory," with the authority, approbation, and blessing (!) of "Holy Father," Pope Pius X, "Vicar of Christ," "Our Lord God the Pope," "King of Heaven, Earth, and Hell."

The Vatican's policy—that of cunning, calculating guilt's systematic silence—should not be permitted to cover, even for one moment, from gaze of a confiding people the awful criminality and frightful perils confronting the nations.

Every citizen—be he Protestant, Catholic, Jew, or non-church-goer—all governmental agencies should combine to rid mankind of this vile incubus of treason, corruption, and organized diabolism—the Papal System.

Every man interested in the race's welfare, every lover of truth, enlightenment, and liberty the world over should insist upon a stern and thorough investigation of the stupendous charges formulated and promulgated by myself and my associates, lay and clerical.

This volume will enlighten you; it will guard you, and, through you, your country, against the abominable conspiracies of ROMANISM. Many judicious readers declare this book a storehouse of incontrovertible facts. Estimating it in the same way, the Roman hierarchs fear that its dissemination will bring about a revolution in the Church of Rome, dethroning spiritual despots, great and small; uprooting ecclesiastical rapacity and diabolism forever.

Catholics and non-Catholics who prize their liberty should read this epoch-making volume

[ROMANISM—A MENACE TO THE NATION]

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CABLE ADDRESS
CROWLEY, CINCINNATI JEREMIAH J. CROWLEY

Author, Lecturer, and Publicist

619 JOHNSTON BUILDING
CINCINNATI, OHIO, U. S. A.

March 17, 1913.

THE HONORABLE WOODROW WILSON,
President of the United States,
Washington, D. C.

YOUR EXCELLENCY:

Called by an observant, appreciative, and admiring people to the highest office in the world's gift, you have, in a career of singular and significant success, proceeded from position to position; advanced from responsibility to responsibility, ever justifying in your friends' estimation the tribute paid to traveler of old: *Coelum non animam mutant qui trans mare currunt.*

Places, indeed, you have changed, but wherever duty has laid command on you, a remarkable fixity of purpose has animated your resolves, guided your determinations, and ennobled your successes.

You have, sir, as college professor and as president of a great university, inspired the flower of American youth with the worship of loftiness in ideals and purity in practice. You

have stimulated ambition, fostered courage, developed righteousness, enlarged generosity, and directed way unerringly as well as invitingly to success untarnished by malevolence, unclouded by injustice.

You have as Governor of one of America's historic Commonwealths shown firmness, foresight, and constructiveness in dealing with the complex problems of popular self-government constantly arising under our political system. To one feature in particular of your administrative methods, I may be permitted to refer. For American citizenship you hold reverential regard; for American citizens, both as individuals and *en masse,* you prove ready to use all Constitutional powers in you vested as safeguards against bosses and bossism. No citizen, however humble, suffering from injustice of any character, has been, so far, by you given deaf ear. You have, in your magnificent inaugural address, made appeals and defined principles which are at once an inspiration and an augury. Take, for instance, the following:

The firm basis of government is justice, not pity.

The first duty of law is to keep sound the society it serves.

The feelings with which we face this new age of right and opportunity sweep across our heartstrings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one.

Again, these words of warning:

There has been something crude and heartless and unfeeling in our haste to succeed and be great.

Then, the forceful declaration dictated by fearless introspection:

Our life contains every great thing and contains it in great abundance. But the evil has come with the good, and much fine gold has been corroded.

I rejoice, Mr. President, to find you in such thorough accord with your illustrious predecessor and fellow-Virginian, George Washington, who said:

I know that as, on one side, no local prejudices, no separate views or party animosities must misdirect the comprehensive and equal eye, which ought to watch over this great assemblage of communities and interests; so, on another, the foundations of our National policy must be laid in the pure and immutable principles of private morality and the pre-eminence of a free government be exemplified by all the attributes which can win the affections of its citizens and command the respect of the world. There exists in the economy of nature an indissoluble union between virtue and happiness and between duty and advantage.

With the immortal Jefferson, you believe:

Equal and exact justice to all men of whatever state or persuasion, religious or political;

peace, commerce, and honest friendship with all nations; the support of the State Governments in all their rights; the preservation of the general Government in its whole Constitutional vigor; absolute acquiescence in the decisions of the majority, the vital principles of Republics from which is no appeal but to force, the vital principle and immediate parent of despotism; freedom of religion, freedom of the press, and freedom of person. This road alone leads to peace, liberty, and safety.

Side by side with the solemn, undying utterances of these early chieftains in American statesmanship will history place your own matchless definition of National duty and of individual obligation:

At last a vision has been vouchsafed us of our life as a whole. We see the bad with the good, the debased and decadent with the sound and vital. With this vision we approach new affairs. Our duty is to cleanse, to reconsider, to restore, to correct the evil without impairing the good, to purify and humanize every process of our common life without weakening or sentimentalizing it. There has been something crude and heartless in our unfeeling haste to succeed and be great. Our thought has been that "Every man look out for himself; that every generation look out for itself," while we have reared giant machinery which made it impossible that any but those who stood at the levers of control should have a chance to look out for themselves!

With striking and gratifying stress, as well as unanimity the American press receives your

inaugural declarations as expressions of a patriotism above question; of promise above doubt; of determination without hint or suggestion of failure. Beginning with my home city, I find, sir, *The Cincinnati Post* writing:

In his inaugural address to-day the new President is like a reborn Lincoln.

For the first time in our generation, the Nation is asked by its elected head "to count the human cost" of greed and reckless ambition; TO PUT MEN AND WOMEN AND LITTLE CHILDREN BEFORE MERE DOLLARS.

Thus does the counsel of William Jennings Bryan, rejected with seeming scorn in 1896, become in 1913—a very brief time as time is measured in history—the will of the majority. For, make no mistake, the country is back of this appeal. Back of it so sincerely, with such firmness of determination, that no new outpouring of predatory money can debauch its purpose, no trickery or intrigue long delay the accomplishment of its aims.

The *New York Times* gives stately form to a general sense of approval:

No President of the United States, in any utterance, ever sounded a higher or clearer note of aspiration and idealism than Woodrow Wilson in his inaugural address yesterday. It is perhaps the most carefully studied, concise, and deeply moving expression that has yet been given to the new ideas which have become a force in our politics. The address will make a profound impression upon the American people and upon the friends of progress and of this Republic through-

out the world. The people of this country will be inspired by the President's word; inspired, we hope, with a resolve to do their part in accomplishing the noble purposes to which he dedicates and devotes his administration; inspired, too, with confidence in their new President. Mr. Wilson speaks as a just man, as a man moved with the desire and with the intention to see that justice is done among men.

The Republican *New York Tribune* tenders congratulations in terms truly fitting:

President Wilson is to be congratulated on the scope and tenor of his inaugural address. The speech is creditably full of "vision and ideals." It breathes a sincere desire to help the country forward, to protect and uplift the weak and those of narrowed opportunity, and to give free scope to the feelings of the new age which seek to bring into the conduct of human affairs a larger measure of mercy and justice.

Filled with hope, the *New York Sun* defines its attitude very cheerfully:

We quote five words from President Wilson's inaugural:

"We shall restore, not destroy."

This is the promise, the pledge, the platform. If the promise is kept, the pledge redeemed, the platform obeyed, the administration now beginning with the good-will and good wishes and best hopes and reserved judgment of all of Woodrow Wilson's fellow-citizens will be in the truest sense progressive. and in the truest sense conservative;

and what more could any patriotic American desire?

Not to be outdone by Eastern contemporaries, the *Chicago Tribune* adds:

The inaugural address of President Wilson is an utterance singularly lofty in tone and felicitous of phrase. It is less a State document than an invocation, a prayer, and in that sense Americans of all parties will devoutly respond, Amen.

At any rate, the new President has made an appeal to his fellow-countrymen which will touch their loyalty and bring the cordial wish that he may cap high aspiration with noble achievement.

From cold and classic New England come the *Boston Globe's* cordial acknowledgments:

The voice is the voice of a prophet and a leader. It remains to be seen whether the hand is the hand of a strong man, equal to the greatest task in the world.

Animated, sir, by the conviction that you are both prophet and leader, I call attention respectfully to the intolerable injustice on me personally, and through me, on the American public, as set forth in the columns of *The Menace,* a paper of National standing and circulation.

Jesuitical influences have, sir, busied themselves in protecting a Romanist offender and perpetuating the outrage by that Romanist offender on an anti-Romanist American citizen, unafraid of publishing the unhallowed personal experiences of twenty-one years of priestly life, the

execrable purposes and stupendous crimes of Vaticanist agents and representatives. *Persona gratissima* is Postmaster Monfort of Cincinnati to the Jesuits, as *The Commercial Tribune,* Cincinnati, February 6, 1913, very fully establishes.

The Jesuit colony in Cincinnati is, sir, one of the oldest and most successful of that crafty order's establishments in the United States. It lavishes no such attentions as those extended so munificently to Postmaster Monfort without such strong motives as recognition of services done the Order; hope of further favors for protégés, such as the profane, obscene, and blasphemous Hurney; expectation of continued injury and outrage to be visited upon anti-Romanist citizens like myself through complacent postoffice officials.

When Hurney offered me grossest insult, he was, sir, clerk in the Mailing Division of the Cincinnati Postoffice; he was therefrom assigned, about December 1, 1912, to Station I, Avondale; he now, I am credibly informed and have reason to believe, comes to the General Postoffice every day from Avondale to serve for eight hours, in sorting all mail going to Avondale, a leading suburb of Cincinnati, of which mail he is during these hours in full control.

It would from all this seem, to ordinary observer, that outrage and insult upon inoffensive and unoffending American citizens by Roman Catholic postoffice official establishes for the offender strongest claim to protection, advancement, and reward.

The true attitude of the Romanism we have in our midst is, sir, defined with great emphasis and overpowering lucidity by the Rev. David S. Phelan, LL. D., Rector of Our Lady of Mount Carmel parish, St. Louis, Mo., editor of *The Western Watchman,* official organ of Archbishop Glennon, active candidate for a "red hat" and high place among the "princes of the Church." Editor Phelan enjoys not only the confidence of Cardinal that-would-be Glennon, but proudly points to the encomium of Cardinal Satolli, who declared him "the Dean and Senior of the Roman Catholic journalists of the United States." The citation I offer from Editor Phelan's assaults on American citizenship, on American loyalty, on American brotherliness, on the basic principles of the American Declaration of Independence, has never been disavowed by any higher Church authority; nor explained away, even in smallest measure, by its own author. The utterances of Priest-Editor Phelan are, therefore, the official declaration of war on American institutions by the Papal System in the United States. Why does Papal Delegate Satolli praise Phelan? Because Phelan is doing the will of his master in the Vatican. Why does Glennon of St. Louis so ardently co-operate with Phelan and make use of Phelan's journalistic activities? Because Phelan is a person of importance, a scribe of value in the Roman System; a very Daniel come to judgment, valuable, indeed, in Glennon's campaign for a cardinal's hat.

The citation referred to above is taken from a copyrighted sermon which appeared in *The Western Watchman,* June 27, 1912, under the heading "Catholics Are Royal Now; They Will Be Divine," and which sermon was delivered by Priest-Editor Phelan on Sunday, June 30, 1912. He says:

We of the Catholic Church are ready to go to the Death for the Church. Under God, she is the supreme object of our worship. Tell us that we think more of the Church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the Church and the civil government we take the side of the Church; of course we do. Why, if the Government of the United States were at war with the Church, we would say to-morrow, "To hell with the Government of the United States;" and if the Church and all the governments of the world were at war, we would say, "To hell with all the governments of the world." They say we are Catholics first and Americans decidedly afterwards. There is no doubt about it. We are Catholics first and we love the Church more than we love any and all the governments of the world; and we love the Church more than we love our fathers and mothers, we love the Church more than we love our own children. Why? Because we are children of the Church of Jesus Christ, and He says, "Unless you leave father and mother, sisters and brothers, kinsfolk and acquaintances for My sake, you are not worthy of Me." I love the people of America; I love the people of every nation; I glory in their loyalty; but let the governments

of the world steer clear of the Catholic Church; let the emperors, let the kings, and the Presidents not come in conflict with the head of the Catholic Church. Because the Catholic Church is everything to all the Catholics of the world, they renounce all nationalities where there is a question of loyalty to her. And why is it the Pope is so strong? Why is it that in this country, where we have only seven per cent of the population, the Catholic Church is so much feared? She is loved by all her children, and feared by everybody. Why is it the Pope is such a tremendous power? Why, the Pope is the ruler of the world! All the emperors, all the kings, all the princes, all the Presidents of the world to-day are as these altar boys of mine. The Pope is the ruler of the world. Why? Because he is the ruler of the Catholics of the world, the Catholics of all the world, and the Catholics of all the world would die for the rights of the Pope. He is the head of the Church, and they would die for the Church. And the Church is the Church of Jesus Christ, and they need not have any misgivings on that score; there need be no misconceptions there—the Catholics of the world are Catholics first and always; they are Americans, they are Germans, they are French, or they are English afterward.

In the self-same sermon Priest-Editor Phelan, "the Dean and Senior of the Roman Catholic journalists," spokesman-in-chief of Vaticanism, so declared and crowned with becoming papal laurels by Cardinal Satolli, bastard son of Leo XIII, and envoy extraordinary as well as minister plenipotentiary of the Vatican in the United States, goes on to state:

And even when Protestants come into the Church they find it profitable to say they are converts because they know the weakness of Catholics. The truth is, Catholics to-day look up to Protestants; and to paraphrase the words of the first Pope, I repeat, "Look down on Protestants; yes, look down on them." The poorest Catholic boy in this parish is a prince compared with the best Protestant boy in this city. Look down on them all. We, the children of the inheritance; we, the children of God, have a right to look down upon the plebeians of heresy and infidelity. Now, I tell you this is true in America, where we are all free and equal.

Defending the infamous "*Motu Proprio*" Decree of Pius X, Priest-Editor Phelan writes in his paper, January 25, 1913:

What hypocrites those Protestants are! Rowdies they always were; but hypocrisy is now their most pronounced trait. Pius X did not retreat before the frenzy of the embattled Lutherans of Germany; he will not yield to the clamors of the hypocrites now. People are speaking for the pope, and some of them very close to him. We are assured that the *privilegium fori* does not apply to Germany, or to States with concordats. Don't mind all such statements.

Pius X—Phelan to the contrary notwithstanding—yielding to the demand or command of Kaiser Wilhelm of Germany, did, soon after the issuance of the "*Ne Temere*" decree, declare it inapplicable to Germany. Had our Government taken due steps to inform the world that any man

in these United States declaring a legal American marriage null and void would be visited with sternest punishment, no *Ne Temere* papal legislation would break up American homes or bastardize American children born in lawful American wedlock.

The attitude of Priest-Editor Phelan towards America and American institutions is in strictest accord with papal fulminations. In his Encyclical dated at Rome, December 25, 1891, Pope Leo XIII said:

The American Republic under Protestant rulers is with the worst enemies of the Church. . . . This Republic, having seized upon the lands discovered by Christopher Columbus, a Catholic, and usurped the authority and jurisdiction of the Supreme Head of the Church, the United States is filled with obscure heretics. The Catholics have been oppressed and the preachers of iniquity established.

With deep sorrow we are now constrained to have recourse to the arm of justice, and are obliged to take action against a Nation that has rejected the Pope as head of all Church and State Governments.

The imminence of the issues raised in my work, "Romanism—A Menace to the Nation," and alluded to but briefly in this letter, urges an emphatic appeal to you, Mr. President, to arrest, without harshness or injustice to any section of our very much mixed population, the Romanizing—the Jesuitizing—of this Republic. Two re-

cent incidents offer proof very conspicuous and truly alarming of Romanistic efforts in this fateful direction, aided and abetted, unfortunately, by a man eminent in American public life. In the Roman Catholic organ of this city, *The Catholic Telegraph,* March 6, 1913, there appears this very striking narrative:

MR. TAFT AND THE K. OF C.

One of the last private functions attended by Mr. Taft was a reception given to him by the Knights of Columbus, last Saturday evening, in their hall on E Street. The building was packed. An address of welcome, of appreciation, and of farewell was delivered by one of the eloquent members of the fraternity. The President, in his reply, said:

> "I am very much touched by the cordial and altogether too flattering tone of your welcome and of your kindly farewell. I am going to a humble station to work out as best I can the problem of supporting a family and of doing as well as you can for other people. You have no motive—I can conceive of none, except that of good-will, good fellowship, and sincerity."

He then urged that the Constitution should be safeguarded, because it represents a thousand years of struggle for liberty protected by law, and he made a plea for the independence of the judiciary, because, finally, the courts are the guardians of our rights under the Constitution. He was frequently applauded.

At the conclusion of his impressive address he put this sentiment and signature on a large steel portrait of himself, which will be framed to adorn the council hall:

"For the Knights of Columbus of Washington, D. C., with heartfelt gratitude for their cordial farewell.

"W. H. Taft.

"March 1, 1913."

His visit will long be remembered by the Knights in Washington.

What a heritage, sir, Mr. Taft has left you! The Knights of Columbus have been long dear to his heart. Addressing that body at Portland, Oregon, October 12, 1911, Mr. Taft stated:

Instead of being a reason why you can not be patriotic, loyal sons of the United States, willing to yield up your lives if occasion calls, the fact that you are members of the Roman Catholic Church in the United States is an assurance that you are such patriotic, loyal citizens.

If, sir, it is the cheerful duty of Romanists, as Priest-Editor Phelan so clearly states it to be, to say, "To hell with the United States"—should the United States dare differ from the Vatican—"To hell with all the governments of the world"—should the Government declare independence of the papacy—then strange, indeed, must be your predecessor's view of patriotic loyal citizenship. The truly loyal and patriotic American citizen is loyal to America first, last, and all the time, re-

gardless of desire, decree, edict, or ukase of foreign pontiff, kaiser, czar, or potentate of any dignity or description whatever.

You are, sir, a son of old Virginia, a State which made such generous sacrifices of blood and treasure for the doctrine of State Rights. The war between the States did not eliminate that doctrine from American political economy, but gave it more permanency through a clearer, more definite and enduring definition.

Enemy of that basic American principle of government is the Roman Catholic Church, the powerful ally of organized alcoholic endeavor in every State of the Union where liquor selling and liquor drinking have foothold, legal or illegal. To that Church, so closely tied up as to its financial interests and property development with the liquor trade, wholesale and retail, Mr. Taft paid, in the closing days of his reactionary and retrogressive administration, marked homage—testified to very fully by *The Catholic Telegraph,* already cited:

THE WEBB LIQUOR BILL.

The bill, introduced by Representative Edwin Y. Webb, of South Carolina, to prohibit the interstate shipment of intoxicating liquors from "wet" into "dry" States to be used in violation of the local prohibition law, which passed both Houses of Congress by large majorities, was, on February 28th, vetoed by President Taft, who said:

"After giving this proposed enactment full consideration, I believe it to be

> a violation of the interstate commerce clause of the Constitution, in that it is in substance and effect a delegation by Congress to the States of the power of regulating interstate commerce in liquors, which is vested exclusively in Congress."

Mr. Taft supported his veto with citations of Supreme Court decisions and with an opinion by Attorney-General Wickersham confirmatory of the holding that the bill is unconstitutional.

Two hours after the veto was signed the Senate passed the bill again by a vote of 63 to 21, and on March 1st the House passed it again by a vote of 244 to 95.

So it is now law, and will remain law until a case can be decided by the United States Supreme Court.

No blow more lethal at States' Rights, at the social security and moral uplift of Southern homes especially, could have been struck than the Taft veto of the Webb liquor bill. How the Bacchanalian cohorts of Rome's "loyal and patriotic" citizens applauded the President's action! How zealously will this same element of moral turpitude and decay labor to induce the Supreme Court of the Nation to tear down the barrier, so honorably set up by Congress, between the homes of the South and the forces of liquor and lust!

What manner of men the Jesuits are is attested by a writer of National fame, Hon. R. W.

Thompson, former Secretary of the Navy, who, in his celebrated work, "The Footprints of the Jesuits," openly charges that infamous body with the poisoning of Pope Clement XIII:

The impracticable demands of the Jesuits had brought on such an issue between the spiritual and the temporal powers as to leave no ground for concessions on the part of the sovereigns, so long as they were persisted in. They were bound to maintain their own temporal powers within their dominions, or else allow the Jesuits to rule over them according to their pleasure. To this they could not submit without absolute degradation. However strange it may now appear that the pope did not see this sooner, it should be regarded as creditable to him that, when he did see it, he bowed his head humbly before the pelting storm, and yielded to a necessity he could not avoid. Due credit should not be withheld from the man who does right, even at the last extremity, especially when, as in this case, after Clement XIII decided to change his course, he went to the extent of promising the sovereigns that "he would pronounce the *abolition of the society* in a public consistory," and leave the Jesuits to suffer the consequences of their own folly. Having made up his mind to this, a day was appointed for the performance of the solemn act of signing the death warrant of the Jesuits. But this postponement led to a result which had not been dreamed of—one that furnished new evidence of the capacity of the Jesuits for intrigue. During the night preceding the day appointed for the public ceremony of announcing the abolition of the Jesuits, Clement XIII was suddenly seized with convulsions and died, leaving the act un-

performed, and the Jesuits victorious. Cormenin, writing in France, where the Jesuits are better known and understood than here, records this event in these terse and expressive words: *"The Jesuits had poisoned him."—pp. 223, 224.*

The Jesuits put up a vigorous fight to elect a successor to Clement XIII friendly to their society. The story of their failure is thus impartially recited:

It required three months to elect a successor to Clement XIII. The cardinals were divided into two parties—one supporting the Jesuits, and the other the Governments of France, Spain, and Portugal, united in opposition to them. The former desired to subject all civil governments to Jesuit dominion; the latter insisted that the Church and the State should each remain free and independent of the other in its own domain. After innumerable intrigues—such as are familiar to those who manipulate party conventions—the latter party triumphed by the election of Ganganelli, a Franciscan monk, who took the name of Clement XIV, and entered upon the pontificate in 1769.—*Idem, p. 225.*

To Pope Clement XIV, Mr. Thompson pays just tribute:

He was greatly esteemed for his virtues, and possessed a conspicuously noble character and a mind well and thoroughly disciplined. That he was a man of profound ability is abundantly shown by his letters, which have been preserved and published, and which contain many passages of exceeding eloquence and beauty. He was far

better prepared, therefore, to form intelligent and impartial conclusions upon the evidence concerning the Jesuits than Clement XIII, because, apart from his qualifications, he was not under the dominion of undue prejudices.—*Idem, p. 225.*

Clement XIV courageously ordered the continuance of the investigation of the charges made against the Jesuits, already entered upon, till it should be completed, and determined that the questions involved should be decided according to right and justice.

This [says Mr. Thompson] was due to the sovereigns, to the public, and especially to the Church. Cormenin says he was suspicious of being dealt with like his predecessor, and that he took the necessary precautions to guard against it by substituting a faithful monk for the cook of the Quirinal, so as to guard against the possibility of poison. Howsoever this may have been, he persevered in his course with the courage of a man who fears no evil when in the faithful discharge of duty. Resolved, however, not to act with undue haste, but to have all matters brought full before him, together with the evidence bearing upon them, he continued the investigation for the period of four years, so that when his final decision was made the world should be convinced that it was the result of calm deliberation and honest conviction. He says of himself that he "omitted no care, no pains, in order to arrive at a thorough knowledge of the origin, the progress, and the actual state of that regular order commonly called the Company of Jesus;" and Ranke, the great historian, says he "applied himself with the utmost attention to the affairs

of the Jesuits;" and adds that "a commission of cardinals was formed, the arguments of both sides were deliberately considered," before his conclusion was announced. No greater deliberation and no more serious reflection could have been bestowed upon any question. The evidence was carefully inspected and everything duly considered. The scales were held at equipoise until the preponderance of proof caused the beam to turn against the Jesuits, when he was constrained by a sense of duty to the Church, to Christianity, to the public, and to his own conscience, to announce the result which gave peace and quiet to the nations and joy to the great body of Christians throughout Europe. This he did, July 21, 1773, by issuing his celebrated bull, *"Dominus ac Redemptor"*—called by the Jesuits a brief—whereby he decreed "that the name of the company shall be, and is, forever extinguished and suppressed," that "no one of them do carry their audacity so far as to impugn, combat, or even write or speak about the said suppression, or the reasons and motives of it;" and that the said bull of suppression and abolition shall "forever and to all eternity be valid, permanent, and efficacious."—*Idem, pp. 226, 227.*

Of what did Pope Clement XIV find the Jesuits guilty? He declares that, charged with things "very detrimental to the peace and tranquillity of the Christian Republic" by various sovereigns who had from time to time complained of them, Pope Sixtus V had found accusations against them "just and well founded." He enumerates eleven popes, including Benedict XIV, who had "employed, without effect, all their

efforts'' to provide remedies against the evils they had engendered. He accuses them of opposition to other religious orders; charges them with ''great loss of souls, and great scandal of the people,'' with the practice of ''certain idolatrous ceremonies,'' with the use of maxims which the Church had ''proscribed as scandalous and manifestly contrary to good morals;'' with ''revolts and intestine troubles in some of the Catholic States;'' and with ''persecutions against the Church'' in both Europe and Asia.

Clement furthermore cites the fact that Innocent XI had forbidden ''the company to receive any more novices;'' that Innocent XIII felt obliged to threaten ''the same punishment;'' and Benedict XIV had decreed a general visitation and investigation of all their houses in the Portuguese dominions. Concluding that it would be *''very difficult, not to say impossible, that the Church could recover a firm and durable peace as long as the said society subsisted,''* Clement XIV pronounced final judgment in these impressive terms:

We deprive it of all activity whatever, of its houses, schools, colleges, hospitals, lands, and, in short, every other place whatsoever, in whatever kingdom or province they may be situated. We abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the Holy See or otherwise. In like manner we annul all and every its privileges, indults, general or particular, the tenor

whereof is, and is taken to be, as fully and as amply expressed in the present Brief as if the same were inserted word for word, in whatever clauses, form, or decree, or under whatever sanction their privileges may have been conceived. We declare all, and all kind of authority, the general, the provincials, the visitors, and other superiors of the said society, to be *forever annulled and extinguished,* of what nature soever the said society may be, as well in things spiritual as temporal.—*Idem, p. 231.*

What happened to Clement XIV? Increased apprehensions as to the Pope's personal safety followed the issuance of the bull, *"Dominus ac Redemptor."*

The manner in which Clement XIII had met his death on account of the mere promise to suppress the Jesuits was [writes Mr. Thompson] well calculated to excite the fear that the same fate might befall Clement XIV in revenge for their actual abolition. Hence, all the avenues of approach to the pope were carefully watched, and the utmost precautions employed to guard against the possibility of poison. These were successful for about eight months, when a peasant woman was persuaded, by means of a disguise, to procure entrance into the Vatican and offer the pope a fig in which poison was concealed. Clement XIV was exceedingly fond of this fruit, and ate it without hesitation. The same day the first symptoms of severe illness were observed, and to these rapidly succeeded violent inflammation of the bowels. He soon became convinced that he was poisoned, and remarked: "Alas! I knew they would poison me, but I did not ex-

pect to die in so slow and cruel a manner!" His terrible sufferings continued for several months, when he died, "the poor victim," says Cormenin, "of the execrable Jesuits."—*Idem, pp. 227, 228.*

Refusing to remain suppressed, the Jesuits finally succeeded, after forty-one years of intrigue, calumny, intimidation, and venality, in having their Society revived and restored by solemn decree of Pope Pius VII, one of the most reactionary pontiffs that ever filled the papal see. Pius conferred on the Jesuits the right to exist as an Order throughout the world, thereby approving and indorsing their vilification of his "infallible" predecessor, Clement XIV. He declared that his decree of restoration should be "inviolably observed," and that it should "never be submitted to the judgment or revision of any judge." He further commanded that "no one be permitted to infringe, or by audacious temerity to oppose any part" of his decree, declaring that any one guilty of disobedience thereto "will thereby incur the indignation of Almighty God and of the holy apostles Peter and Paul."

Sworn enemies of civil and religious liberty, of popular self-government, and of all the beneficent influences of the Reformation, the Jesuits, immediately upon their restoration, got busy in striking their hardest blows at freedom of speech, of the press, and of religious belief. Encourage, did they actively, the alliance between the papacy and the monarchs of Europe, because both stood for the union of Church and State as the surest

guarantee for the preservation of monarchism. Going to Rome, they enjoyed the plenteous patronage of the papacy, and their cunning hand is seen clearly in the Congress of the "Holy Alliance" at Verona, where the pope and allied sovereigns pronounced themselves, in the most solemn form, that they would continue to prevent the establishment of popular governments, and would unite all their energies in preserving the monarchial institutions where they existed, and in re-establishing them where they had been set aside by the people.

It was this Jesuitical declaration of the Holy Alliance which called forth the Monroe Doctrine, that every liberty-loving American should cherish as a second Declaration of Independence.

Acquiring complete domination in the councils of the Church, the restored Jesuits induced Gregory XVI, immediate predecessor of Pius IX, a pontiff of our own day, to denounce the "poisoned sources" which produced "that false and absurd or rather extravagant maxim that liberty of conscience should be established and guaranteed to each man," and to anathematize the liberty of the press as "the most fatal liberty; an execrable liberty, for which there never can be sufficient horror." He finally inculcated the duty of "constant submission to princes."

It was Jesuitical intrigue and influence which railroaded the infamous dogma of papal infallibility through the Vatican Council. Leo XIII, a product of Jesuitical training and education,

has again and again declared that the American people are doomed to rapid decay and ultimate ruin unless they reunite themselves with the Holy See of Rome and obey the pope and his successors, occupying the place of Christ on earth!

Well does Mr. Thompson indicate that a man must be stupid if he can not, and willful if he will not, see that, according to the religious doctrines announced by Pius IX and Leo XIII—omitting other popes—all the great fundamental principles of our Government and all the laws enacted to preserve them are held to be impious, and so in violation of the divine law that they may be rightfully resisted whenever the pope sees fit to command resistance. The Papal System condemns as violative of divine law these fundamental principles of free American institutions; the separation of Church and State; the freedom of conscience and of religious belief; the liberty of speech and of the press; the subjection of ecclesiastics to laws like other citizens; the people as exclusive depositaries of political power; the refusal to concede to the pope the potential power of conferring upon bishops and clergy the prerogative right to manage Church property in contravention of the civil laws; and last, but far from least, the American Public School System established all over this Republic.

The effect of the papal infallibility dogma is thus defined by a Romanist writer, Very Rev. Thomas Canon Pope, in his authoritative work, *The Council of the Vatican:*

The Council will vindicate its *authority over the world* and prove its right, founded on a divine commission, to enter most intimately into *all the spiritual concerns of the world, to supervise* the acts of the king, the diplomatist, the philosopher, and the general; to circumscribe the limits of their speculative inquiries; to *hold up the lamp which is to light their only path to knowledge and education; to subjugate human reason to the yoke of faith; to extinguish liberals, rationalists, and deists by one stroke of her infallibility.* Infallible dogma is a brilliant light, which every intellect must recognize, whether willingly or reluctantly. . . . *The Church claims its right to enter the world's domain, and recognizes no limits but the circumference of Christianity; to enforce her laws over her subjects; to control their reason and judgment; to guide their morals, their thoughts, words, and actions, and regard temporal sovereigns, though entitled to exercise power in secular affairs, as auxiliaries and subordinates* to the attainment of the end of her institution, the glory of God, and the salvation of the immortal souls of men.—*p. 11.*

Your Administration is already preoccupied with the serious problems arising from disturbed conditions in Cuba, Mexico, and the Central American Republics. With the celebrated Leon Gambetta, of France, who, soon after the disastrous Germanic war, into which the French prelacy and priesthood had plunged that country in 1870-1871, uttered plaintive cry of warning, America may be at early date obliged to exclaim, *"Le clericalisme, voila l'ennemi."*

The hand, sir, of the clerical disturber and white slaver is at work in Latin America to create conditions inimical to American interests in all this hemisphere, and particularly to American rights *in re* the Panama Canal. Synonymous are, in Latin America, the terms "los Americanos" and "los fanaticos." Rome teaches Latin American youth to hate from earliest infancy this America of ours, as the land of hidebound heresy and of ancestral hostility to Latin civilization. Notorious is the fact that the priesthood of Spanish American countries advises the sending of sons and daughters of wealthy families to Europe that these susceptible young folk of Latin blood may be spared the contamination of close association with heretic American boys and girls!

So far is the antagonism of Central and South American clerics carried to our American schools that even Romanist schools of approved orthodoxy in the United States are considered perilous to youthful Latin Americans. The very atmosphere of these United States is considered unhealthful for the perpetuation of any of the Romanist superstitions, unfortunately too prevalent in the countries to south of us.

Bear in mind, should Americans, the prophecy of General Lafayette, reared and educated a Roman Catholic:

It is my opinion that if the liberties of this country—the United States of America—are destroyed, it will be by the subtlety of the Roman Catholic Jesuit priests, for they are the most

crafty, dangerous enemies to civil and religious liberty. They have instigated most of the wars of Europe.

Responsible is this same accursed agency for unsettled conditions at present in America. Mexico, rent in sunder, its smoking ruins drenched in blood; Central America, torn by sanguinary fanaticism, brother fighting brother and father fighting sons; Brazil, menaced with a revolution of Romanist priestly origin to restore the empire under an Orleanist Catholic prince; Venezuela, and various other Latin States, disturbed, distracted, and oppressed by priestcraft, greed, and superstition: all give evidence, painful and portentous, of papal activities and aggression.

The coldness and hostility of Latin American States towards this Republic is, sir, I say it without fear of contradiction, due in controlling measure to the influence of the Roman prelacy and priesthood. The property holdings of the Church in Spanish America are enormous—in Mexico its real property alone is valued at $200,000,000.

Nothing the priests of Spanish America fear so much as an ingress of American trade; an adoption of American educational methods; an advent of the American free school, free press, and free speech; an election of America's cult of life, liberty, and the pursuit of happiness as rights inalienable of all men, born free and equal. Better, in priestly view—ten thousand times better—superstition, degradation, internecine con-

flict, with inevitable, oft-recurring seasons of slaughter and rapine, than the establishment of permanent free republican institutions on the American model, with fullest liberty of conscience guaranteed to all, offering adequate instrumentalities for the suppression of conventual, clerical, and prelatical White Slavery systems. We guard sedulously and rigidly against cholera and bubonic plague, but cholera and bubonic plague are blessings compared with White Slavery as it flourishes under the ægis of Romanism from Montreal to Montevideo.

In my book, "Romanism—A Menace to the Nation," I charge that the Roman Catholic Hierarchy of Chicago profit very largely from contributions of gamblers, saloonkeepers, and white slave keepers, particularly so as a result of the work of the Vice Commission recently held in that city. I have it on the very best authority—authority that can not be disputed—that this Commission was manipulated and controlled by Roman priests. It serves to furnish them with most valuable information which they could not obtain through the Confessional or otherwise. Such information in the hands of the Roman Hierarchy affords a new and rich species of graft —Vice Commission Graft. The Vatican System thrives on ignorance, vice, and crime. No wonder the priests and prelates hope to establish similar Vice Commissions in the large cities throughout the country!

White Slavery is nowhere, sir, so rampant and

audacious as in Roman Catholic countries. What Protestant city is the equal of Paris, Vienna, Naples, or Rome itself, in patronage of prostitutes and prostitution? What Protestant country tolerates such irreverence for and disregard of the marriage vow as the Latin countries of Europe and America?

Illegitimacy is nowhere more prevalent than in Roman Catholic lands, both in the New and Old Worlds. Why? Because the priesthood holds not marriage in honor, nor womanhood in veneration.

You are, sir, to be asked by the Illinois Senate Commissioners to aid in the fight against White Slavery. The purity of your private life, the profound and abiding regard you inherit from Southern and Presbyterian blood for stainless family hearthstones, your record as educator and reformer, entitles you to leadership in such a movement. Tied up, should you not be, in slightest degree with Rome-bound and priest-ridden schemes of social reform, whether these schemes be indorsed by civic or State authorities.

The Roman priesthood has been in control of Latin America for four centuries. Where does prostitution more unrestrainedly flourish? Nowhere, save perhaps in the Latin countries of Europe, where for seven centuries or more priestly licentiousness has vitiated the very atmosphere and tainted every avenue, social and civic.

No, sir, no; Rome may not be permitted to

inject her pernicious personality into the war on White Slavery. White Slavery is one of her most potent agencies of graft and gain—"Ubi Roma ibi infamia"—a war on White Slavery, with you, sir, for chief, on the side of personal and domestic purity, can permit of no alliance or inmixtion with papal intrigue or priestly bestiality.

The greed, the aggressiveness, the intolerance of Romanist designs upon America has never been in recent years more deliberately, definitely, defiantly expressed than by the "Right Rev." Edward J. Hanna, Auxiliary Bishop of San Francisco, to the Knights of Columbus. Bishop Hanna wants all of this country, fenced in with a papal wall of granitic intolerance, for pope and prelacy of Rome. I call, sir, your especial attention to the menacing words of this Roman propagandist. Not Loyola, in his most sanguine hope and enthusiastic purpose to subject the world to papalistic absolutism and bloodthirsty cruelty, ever thought out a plan more carefully or delineated it more cold-bloodedly than does this ardent envoy of the reactionary Pius X detail his claim for Roman Catholic domination, in temporals and in spirituals, over this free Republic. Here are Hanna's words:

This country is ours by inheritance. The world was given to Christ for His inheritance. Truth always has a claim where error can not come. The Holy Roman Catholic Church brought the truth to America, and as we are the inheritors

of the earth, this glorious country is ours by right—it ought to be ours by right—by right of fighting and by right of conquest.

This country was found by a great Catholic—the man after whom our order has been named. The Catholics have made this as great as it is because we hold in our power and grasp the high principles that go to make greatness. We found this country and we have made it great. America is ours because we found it and because we have conquered it.

And what a noble inheritance it is! God's country, with its valleys and its mountains, its rivers and its oceans—and the Kingdom of Christ stretching from sea to sea. This is our inheritance, and it is your duty as Knights of Columbus to hold and to keep that inheritance which we found, won, and are making our own.

Were any non-Romanist citizen to utter sentiments so seditious and so perturbing, he were surely called to task, if not incarcerated, at the instance of Knights of Columbus or other prelatical agencies. Roman prelates, priests, laymen are allowed a license of speech menacing social tranquillity and civic order throughout the Union.

What a perversion of historic truth Bishop Hanna's utterly untenable, because unveracious, statement that the Roman Catholic Church alone brought the Gospel truth to America? What little of truth it has brought, sir, is so darkened and distorted by priestly corruption, lechery, greed, and cruelty as to handicap the saving power of these few Christian messages of uplift-

ment which papist monks, Jesuits, and priests have occasionally professed solely to cover crime, rapacity, and other infamy.

The pure Gospel message, delivered by men of pure purpose and sainted life, never degrades. It uplifts, purifies, blesses, and strengthens peoples saved by its touch. The Roman message of lust and loot degrades and decimates every land it afflicts with pernicious presence and activity. Those parts of America, from Quebec to Quito, where Romanism has acquired domination suffer to this day from its deadly and deadening touch; those parts which have accepted the Christian message of the Reformation, the sublime, God-given tidings of purification, of enlightenment, of disenthralment of the benign and loving Jesus, have from Mexican line to Arctic Circle prospered and advanced. No, no, Mr. Hanna! America is not of the pope's domain. It is, as you, Mr. President, know, the land of the free and the home of the brave, free to worship God as conscience, not papal despotism and darkness, may dictate. Not one State in this Union—not even New Mexico, so long under the ban and bane of Romanistic semi-barbarism—may be, by a proud, fearless, and God-loving, Bible-reading people, suffered to become a Calabria or a Quebec, the only spots on earth where papalism to-day enjoys undisputed sway and shuts out light of Gospel, grace, and freedom.

Such, sir, is the foe that I have denounced and exposed, boldly and unanswerably, in my book,

"Romanism—A Menace to the Nation." Such the foe that, fastening itself on the postal service of this free country, exercises through complacent officials inquisitional powers.

I mail, under separate cover, copy of the book, "Romanism—A Menace to the Nation," so generously lauded by people, press, and pulpit.

My purpose, Mr. President, is not to acquire mere personal gain or personal fame. A purer and, I would fain believe, better ambition impels me. My purpose is to live up to standard well set by Henry Van Dyke:

> There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventative of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow-men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.

The whole question resolves itself, sir, into this plain formulary: Is this a Government of the people, by the people, for the people, or a Government of the pope, by the pope, for the pope?

Bearing on my standing as author and publicist, let me cite: Pages 693, 694, 695, 696, 697, 698, 699, and 700 of my book, "Romanism—A Menace to the Nation."

With all respect for you personally, and for the great office the Nation has called you to fill, I ask respectfully that the matter of my complaint against postoffice clerk Hurney, now before the Postoffice Department of the United States, be brought to speedy decision. My earnest wish is, Mr. President, that you may be blessed and strengthened throughout your official life, and ever after, by the Almighty Father, whose Book your lips on inauguration day touched at these sublime and comforting words:

And I will walk at liberty: for I seek Thy precepts.

I will speak of Thy testimonials also before kings, and will not be ashamed.

And I will delight myself in Thy commandments, which I have loved.

My hands also will I lift up unto Thy commandments, which I have loved: and I will meditate in Thy statutes.

I have the honor to be, sir,

Very respectfully,

JEREMIAH J. CROWLEY.

DIVISION OF
SALARIES AND ALLOWANCES

IN REPLYING
MENTION INITIALS AND DATE
C. F.

Post Office Department

FIRST ASSISTANT POSTMASTER GENERAL

Washington

MR. JEREMIAH J. CROWLEY, March 14, 1913.

619 Johnston Building, Cincinnati, O.

SIR:

The receipt is acknowledged of your letter of the 22d instant,* addressed to the President [Taft], and referred to this Office for action, in reply to which I beg to state that your complaint has been sent to a postoffice inspector for a full and complete investigation, who no doubt will call upon you for any additional facts to substantiate the charges which you may be able to give him.

Upon receipt of his report you will be promptly advised of the action taken.

Respectfully,

DANIEL C. ROPER,
First Assistant Postmaster General.

HON. DANIEL C. ROPER, March 25, 1913.

First Assistant Postmaster General,
Washington, D. C.

DEAR SIR:

Mr. Charles G. Swain, postoffice inspector, called on me to-day in reference to my alleged complaint "as to the destruction of mail."

My complaint in the letter addressed to President Taft, on February 22d last, and repeated in a letter to President Wilson, dated March 17th,

*Should be "ultimo."

had to do exclusively with the outrageous insult and injury offered me by one Hurney, a post-office clerk. That, sir, is the one subject of complaint from me now before your Department, and I do respectfully ask for early investigation and judgment thereon.

Respectfully yours,
JEREMIAH J. CROWLEY.

DIVISION OF
SALARIES AND ALLOWANCES

IN REPLYING
MENTION INITIALS AND DATE
C. F.

Post Office Department
FIRST ASSISTANT POSTMASTER GENERAL
Washington

March 28, 1913.

MR. JEREMIAH J. CROWLEY,
619 Johnston Building, Cincinnati, O.

SIR:

I beg to acknowledge receipt of your letter of the 17th instant, which the President [Wilson] has referred to this Office, relative to your complaint against Clerk Hurney, of the Cincinnati, Ohio, postoffice, for using disrespectful language. In reply I beg to state that the matter was referred to a postoffice inspector for a thorough investigation on March 14th, and your letter just received has been forwarded for consideration in connection with the case.

Respectfully,
DANIEL C. ROPER,
First Assistant Postmaster General.

Up to the moment of this book's going to press no redress has been vouchsafed me by the Government at Washington for the grievous wrong recited in the foregoing letters to Presidents Taft and Wilson.

Our Washington statesmen are, it may be, too busy attending requiem high masses for deceased Roman Catholic rulers to attend to administrative duties on behalf of the American people. Observe the subjoined, from *The Catholic Telegraph*, Cincinnati, April 24, 1913:

[*Catholic Press Association.*]

Washington, April 23d.—The President of the United States went to Mass on April 18th in St. Matthews Church, this city. The Holy Sacrifice was offered for the repose of the soul of Gen. Manuel Bonilla, the late President of Honduras. Msgr. Lee officiated, assisted by Msgr. Russell, Msgr. Mackin, and other priests. Vice-President Marshall, Secretary of State Bryan, other members of the Cabinet, the majority of the Diplomatic Corps, members of Congress, and other distinguished personages were also present. The Guardians of Bigotry and all the other bogus "patriotic" societies will have a fit when they learn that President Wilson was officially present at the celebration of Mass in a Catholic Church.

Americans who bow not before the idols of popery may well ask—Are our Presidents and Vice-Presidents, our Cabinet officers and the Judges of the Supreme Court, our Senators and Representatives placed in office to play part so subservient and so dastardly servile to Rome's foulest purposes? Rome is now egging on Japan

to annex Mexico, seize on the Philippines, on Hawaii and Alaska, to wipe off the United States of America from the map of the world's great powers. While our Presidents are attending mass the Jap and other foreign emissaries in America are busy stealing plans from the Navy Department and studying every weak spot in our National armor, to report thereon promptly and fully to hostile governments.

Rome, hating a free, popular government like that of America, is ready to coalesce with Jap or any other agency—pagan, atheistical, or professedly Christian—to destroy our Nation. The following pages constitute a searchlight of unerring power and accuracy on Romish intrigue and diabolism.

The neglect of the United States Government to do me even elementary justice in the Hurney matter is paralleled exactly by the dilatoriness of the Iowa State authorities in adequately punishing my assailants at Oelwein, June 12, 1913, and by the cruel and callous refusal of Pittsburgh's (Pa.) police system to investigate a robber's forcible entrance to my apartment at the Hotel Henry, when he abstracted a watch especially valuable by reason of the memories it suggested.

What form of brutal outrage must I next await?

JEREMIAH J. CROWLEY.

Cincinnati, O., August, 1913.

LETTER TO POPE PIUS X, No. 1.

Subject: Papal Intrigue, Usurpation, and Episcopal Vandalism, illustrated by the case of "The Most Reverend" John Baptist Purcell, Archbishop of Cincinnati, Ohio, U. S. A.

"Your Holiness:"

I feel free to address myself directly to you, not indeed because I acknowledge subjection in smallest measure to your authority, either in spirituals or temporals, but because I charge you—CHIEF OF WHITE SLAVERS, HIGH PRIEST OF INTRIGUE—with being the fountain-head of evils world-wide, the arch-disturber of humanity's peace, religious and social; the relentless foe of the three basic principles of American National life and liberty—freedom of conscience, freedom of speech, freedom of the press.

From America you draw large part of the revenues used by your System to enslave mankind. Every one of your hundred and more bishops under the American flag is collector of "Peter's Pence," his standing with your government depending on the amounts he is enabled to wring from an already overtaxed constituency.

Generous in one respect only are you—in the bestowal of blessings which, singular to say, fail to bless recipients in any noticeable degree. One of your predecessors blessed the French armies setting out in 1870 to destroy Protestant Germany; another blessed Spanish armaments, setting out in 1898 to crush heretical America, but your predecessors' benedictions did not save France, in 1870, from merited humiliation, nor Spain, nearly thirty years later, from crushing defeat and the annihilation of her colonial empire.

That your System is a direct tax upon this Republic the following effusive acknowledgment of a receipt of "Peter's Pence" very clearly demonstrates:

THE VATICAN.

January 23, 1913.

SECRETARIATE OF STATE
OF HIS HOLINESS.

Right Illustrious and Right Reverend Lord:

The *Petrine Alms* that the Apostolic Delegate in the United States lately transmitted in your name, truly bespeaks the devotion of yourself and of your Faithful, and bespeaks the diligence of yourself and flock in the effort to collect so generous a sum. In this you have shown yourself so deserving that the August Pontiff praises you and embraces you with fatherly benevolence, and, through me, returns to you thanks, blessing you, your clergy, and your people.

I avail myself of this occasion to reassure

you of the esteem in which I hold you, and to subscribe myself as Your Lordship's

Most humble Servant,

[Signed] R. Cardinal Merry del Val.

To the Right Illustrious and Right Reverend Lord

Denis O'Donaghue,

Bishop of Louisville.

No need to dig into ancient history to find that your System of iniquitous repressiveness is at work actively, systematically, and industriously in America. Let the following dispatch speak:

Milwaukee, Wis., Feb. 22.—Archbishop Sebastian G. Messmer, of the Catholic archdiocese of Milwaukee, and four bishops of the Catholic Church were sued for $100,000 damages in an action started Friday by a Polish newspaper published in Milwaukee.

The four mentioned with the archbishop are Bishops Joseph Fox, of Green Bay; James Schwebach, of Lacrosse; L. F. Shinner, of Superior, and Frederick Eis, of Marquette, Mich.

Conspiracy to ruin the business of the newspaper is charged.

The trouble is said to be largely the result of the efforts of the American Poles to obtain Polish bishops through the organization of the American Federation of Polish Catholic Laymen, founded by the editor of the paper.

Not one outspoken newspaper on this continent were permitted to live a day could your agents vent papalistic fury upon its publishers.

How different the sordid, selfish impulse and motive back of your nefarious System's activities and purposes from the self-sacrificing, Christ-like love that inspires and actuates the true Gospel preacher!

"Unstained, unwhipped by passion or desire,
A thing clean, strong, and true uplifts its head
Above all grosser things for sale or hire,
Above the grasping hand for gain outspread.
It takes no bribe, it asks no recompense
For largess of the heart, but, in accord
With noblest impulses of soul and sense,
In glory of the gift finds full reward.

"It mellows, winelike, in the cask of time;
Knows naught of jealousy, the ego's crime;
Monopoly doth scorn, and to the end
Shares friends and freedom freely with a friend,
It stands alone, apart, all else above."

Papal eye has been for a long time fixed on America as fecund revenue producer for a System of which older countries have long ago grown tired. Vaticanism looks hopefully for early coming of the day when all Protestant forms of religion shall have disappeared and Romanism shall stand alone in America as representative of orthodox Christian beliefs.

No writer better informed as to Vaticanist purposes and policies than Maria Longworth Storer, who acquired international prominence a few years ago by vain efforts to obtain a "red hat" for John Ireland, holding from you the title and position of Archbishop of St. Paul. Mrs. Storer gives Americans benefit of her inside in-

formation as to papal hope and aim. Writing in *The Cincinnati Enquirer,* Sunday, March 9, 1913, she states under the heading:

THE RELIGION OF THE FUTURE.

President Taft is, therefore, entirely justified in asserting that:

> "The one trouble we suffer from—if it is a trouble—is that there are so many Unitarians in other Churches who do not sit in the pews of our Church. But that means that ultimately they are coming to us."

It is this fact of dissimilarity in creed which is commented upon by Bishop Raphael, the head of the Syrian Greek Orthodox Church in America, in a pastoral letter in which he declares a union between the Anglican or Episcopal Church and the Greek Church to be impossible. Bishop Raphael says:

> "I am convinced that the doctrinal teaching and practices, as well as the discipline of the whole Anglican communion, are unacceptable to the holy Orthodox Church. I make this apology for the Anglicans, whom as Christian gentlemen I greatly revere, that the loose teachings of a great many of the prominent Anglican theologians are so hazy in their definition of truths, and so leaning toward pet theories, that it is hard to tell what they believe. The Anglican Church as a whole has not spoken authoritatively on her doctrine. Her Cath-

olic-minded members can cull out her doctrines from many views, but so nebulistic is her pathway in the doctrinal world that those who would extend a hand of both Christian and ecclesiastical fellowship dare not without distrust grasp the hand of her theologians; for while many are orthodox on some points, they are quite heterodox on others. I speak, of course, from the holy Orthodox Eastern Catholic standpoint of view.

"I do not deem it necessary to mention all of the striking differences between the holy Orthodox Church and the Anglican communion in reference to the authority of holy tradition, the number of General Councils, etc. Sufficient has already been said and pointed out to show that the Anglican communion differs but little from all other Protestant bodies, and therefore there can not be any intercommunion until she returns to the ancient holy Orthodox faith and practices and rejects Protestant omissions and commissions.

"I, therefore, as the official head of the Syrian Holy Orthodox Catholic Apostolic Church in North America, and as one who must 'give an account' (Hebrews 13:17) before the judgment throne of the 'Shepherd and Bishop of Souls' (1 Peter 2:25), that I have fed the 'flock of God' (1 Peter 5:2), as I have been commissioned by the holy Orthodox Church, inasmuch as the Anglican communion (Protestant Episcopal in the United States) does not differ from

> some of the most arrant Protestant sects in things vital to the well-being of the holy Orthodox Church, direct all Orthodox people residing in any community not either to seek or accept the ministrations of the sacraments and rites from any clergy excepting those of the Holy Orthodox Greek Catholic Apostolic Church, for the apostolic canons command that the Orthodox should not commune in ecclesiastical matters with those who are not of 'the same household of faith' (Galatians 6:10)."

There seems to be every prospect that President Taft's prophecy may be fulfilled in regard to the Protestant world.

A similar prophecy by Charles Eliot, President Emeritus of Harvard University, is uttered in a pamphlet called the "Religion of the Future," printed by the American Unitarian Association. Mr. Eliot says: "(1) The religion of the future will not be based on authority, either spiritual or temporal. The decline of reliance upon absolute authority is one of the most significant phenomena of the modern world." "(5) The religion of the future will not be propitiatory, sacrificial, or expiatory." "(6) The religion of the future will not perpetuate the Hebrew anthropomorphic representations of God, conceptions which were carried in large measure into institutional Christianity."

Mr. Eliot concludes that "in the future religion there will be nothing 'supernatural,'" and that "it is not bound to any dogma, creed, book, or institution."

President Eliot bases his prophecy upon "the

revolt against long-accepted dogmas, the frequent occurrence of waves of reform, sweeping through and sometimes over the Churches, the effect of modern philosophy, ethical theories, social hopes, and democratic principles on the established Churches and the abandonment of Churches altogether by a large proportion of the population in countries mainly Protestant."

These, then, are two notable prophecies spoken by two American Presidents—one of the United States, and the other of our oldest and most important university. They are worthy of very serious consideration by the American Protestant world.

Now surely American Protestants will get good; and make ready, on the one hand, to drop allegiance to "any dogma, creed, book, or institution," or, on the other hand, kneel humbly to you or your successors.

Notable, in very truth, is it that Rome should here in Cincinnati offer such ultimatum to American Protestants. Remarkable, too, that this ultimatum should come from the pen of a former Protestant, who, with all the earnestness and zeal of a convert, strives for the Romanization of a country to which Romanism means destruction as certain as your System has visited upon Spain and other countries cursed by its domination and finally crushed by its despotism.

Cincinnati has known more, perhaps, than its share of Romanistic activities. Burned deeply in heart and memory of the Queen City are certain achievements of your System, which brought

discredit on the community's fair name, disaster upon families, and utter ruin upon individuals.

Your governmental records show that as far back as 1833 the papacy's purpose was to make Ohio, land of beauty, fertility, and promise, an appanage of the Vatican. There was sent to Cincinnati in that year a representative of your System qualified in many respects for this task. No sooner had John Baptist Purcell taken survey of the field consigned to his episcopal care than he determined to make of Ohio an impregnable stronghold of Romanism, by the power of MONEY.

All real property donated or purchased for Church uses was conveyed to him in fee simple. This property he might sell, exchange, or give away, as in his own judgment he might determine. Lord and master absolutely of the whole situation as far as Roman Catholic holdings in Ohio were concerned, he lost no time in providing himself with adequate pecuniary resources. He transformed himself into a bank of deposit. Little or no difficulty did he find in persuading an ignorant, confiding flock to entrust its savings to him, whom the "Vicar of Christ" had appointed their bishop. There was, from 1833 till 1879, a constant stream of depositors to the Purcell bank. From a list of receipts covering the period between 1847 and 1877 there was, it appears, deposited in the Purcell bank in that time a total of more than $25,000,000, as is shown by the following excerpts from Brief, pp. 39, 40:

SUPREME COURT OF OHIO.

JOHN B. MANNIX, *Assignee,*

VS.

WILLIAM HENRY ELDER [Archbishop Purcell's immediate successor], *et al.*

A hasty addition of the figures shows the following deposits for these years, and the amounts unpaid:

Year	Money Deposited	Unpaid
1847	$221,006	$14,481
1848	282,449	18,870
1849	220,454	20,199
1850	268,891	16,916
1851	401,351	31,319
1852	448,368	29,764
1853	460,621	36,874
1854	614,549	23,177
1855	558,601	23,024
1856	668,061	35,241
1857	375,431	30,300
1858	541,757	25,963
1859	817,814	65,204
1860	746,936	71,099
1861	487,392	64,831
1862	478,733	75,465
1863	393,768	38,241
1864	178,848	11,131
1865	162,260	19,053
1866	735,918	226,362
1867	101,348	32,424
1868	124,795	27,836
1869	128,719	56,119
1870	44,591	15,463
1871	237,656	102,008
1872	730,959	253,750
1873	725,470	211,859
1875	1,011,675	406,873
1876	413,086	212,858
1877	768,740	554,501
	$13,349,847	$2,751,605

If we had all the books, we would probably find the total deposits reaching $25,000,000, and

instead of an unpaid balance of $2,751,605, the unpaid balance would be between $4,000,000 and $5,000,000.

How much there was received from 1833 till 1847, the records having been suppressed or destroyed, it is impossible to state with exactitude. That the amount ran, however, well up into the millions is evident from the activities of John Baptist Purcell in the acquisition of valuable real estate and the building of schools, nunneries, priests' residences, and churches. A conservative estimate places the total receipts of the Purcell bank, from 1833 till its disastrous failure in 1879, at $50,000,000!

The vast sums of money poured into Bishop Purcell's lap by a confiding, ignorant people enabled that ambitious prelate to stand exceedingly well at the Vatican, where from time immemorial money has been all-powerful in the securing of honors and dignities. So well did John Baptist Purcell use his plethoric resources in Roman Court circles that, in 1855, he was made an archbishop—one step only removed from a seat in the College of Cardinals, his heart's consuming desire, as it is to-day that of the Irelands, Quigleys, Glennons, and Moellers, who shine so conspicuously among leading lights of your System in America.

When John Baptist Purcell became a multimillionaire, millionaires in America were few indeed. Great, then, was his prestige among the impressionable and ignorant people of his diocese.

A very colossus of financial strength he towered in their midst. With wonder and amazement they saw rising on every side churches, convents, monasteries, and the sight impelled them to cry out, "Thank the Lord for the wise Pontiff in Rome who has given us so resourceful a Bishop in Cincinnati!"

An astute politician was John Baptist Purcell. That he might have in his cardinalitial ambitions the backing of the Austrian Government (Austria was at the time predominant in Germany), Purcell favored the appointment of Germans in preference to Irishmen to episcopal sees in the great territory comprised in his archiepiscopal province, which included Ohio, Michigan, Indiana, Kentucky, and Tennessee. The Irish had no powerful government behind them. Hence did this weak-kneed son of Erin raise and re-echo the cruel inhibition of Know-Nothingism: "No Irish need apply."

His marked friendship for German bishops and priests gave impetus also to his money-getting schemes. Two-thirds of the depositors in the Purcell bank were Germans, and three-fourths of the total deposits were theirs. Direct assurances of the Archbishop's personal and official responsibility for all moneys deposited with the Purcell bank were given, not only by the Archbishop himself, but by his brother and factotum, Very Rev. Edward Purcell, Vicar General of the Diocese, who acted usually and generally as the Archbishop's banking agent. To inquiring de-

positors Archbishop Purcell and brother Edward would so say.

See excerpts from the evidence of Paul Arrata (Brief, pp. 10, 11, Supreme Court of Ohio).

Paul Arrata testified (see Vol. III, p. 1178) as follows:

Q. Did you ever have any conversation with the Archbishop?

A. Yes, about a couple of months before the assignment.

Q. What took you there?

A. I went there on the 2d or 3d of November; I wanted my money out to use; he told me, of course, he had the money all out in the churches and he could not get it right away. I said, You promised me the money in three days; he says, That is all right, I can get it about the 20th of this month, it is all right; I went up about the 20th or 21st.

Q. The Court: When was this?

A. In 1878; it was before he made a failure; it was in November. I went there, and he told me he had not the money, but he expected $40,000 from Philadelphia by express, and to come there in the afternoon. I told him my business did not allow me to come up then, and I said I might come up the next morning; and I went up, and he said that the express had not come in, and I concluded to go and see the Archbishop; I thought I would see him; I went up to the room, and I says, Look here, I deposited with your brother—

Mr. Lincoln: This is objected to.

The Witness: I says, I deposited a little money with your brother; he said, How much? I says, Fifty-three hundred dollars.

Q. The Court: This is to Edward?

A. To the Archbishop. I said, I want it understood that I deposited money with your brother, and he told me he was doing business for you; he says, That is all right, what my brother owes you we are able to pay you that amount; pay you double the amount, we could have it.

Q. When was that?

A. That was in the same month; I believe the 20th or 21st of November, 1878.

Q. When was it Edward told you first that he was doing business for his brother John?

A. In 1870, when I went there first.

Q. What was said then?

A. That was not with the Archbishop, it was with Edward.

Q. Very well, when you took money there?

A. I saw that he signed his own name; I says, do you receive money for yourself or your brother; he says, for my brother; I am doing business for him. That is all I asked him.

See excerpts from the evidence of Mrs. Wheeler (Brief, p. 24, Supreme Court of Ohio). Mrs. Wheeler testified (see Vol. III, pp. 1060, 1062) as follows:

A. When I first took the money, he told me that the Archbishop was responsible for any money that he took.

Q. Edward did?

A. Yes, sir; that he had on deposit; then he told me that all the church property was responsible.

Q. Did you go to the Archbishop about it?

A. No, sir; I did not think it necessary, and then about two or three years after that I brought

it up one day; I told him I would not trust it with anybody but the Archbishop himself; he said I had good security.

Turn to the assurances of Edward Purcell to Joseph A. Wempe (Brief, p. 26). Joseph A. Wempe testified (see Vol. III, p. 1072) as follows:

A. About as near as I can remember, about two years before the failure, I went to Edward Purcell's office to deposit money, I think it was either one hundred or one hundred and fifty dollars; it was a small amount, and the Archbishop happened to be in there, and one of them made a remark, the Archbishop or Edward, 'why do n't you take this money and buy a home and pay for it.' I had been depositing there, and my wife also. I said I wanted to save up enough to go into business; Edward says, 'whenever you want any of this money you will have to give us two weeks' notice, as we have it standing out among other congregations.' The Archbishop said, 'yes, yes, the money is out among poor congregations that have to get money from us;' that was all the conversation I had.

Q. When did you begin to deposit money there?

A. I think some five or six years before that.

Similar statements were made to Mrs. Twohig (see Brief, p. 27). Mrs. Kate Twohig testified (see Vol. III, p. 1146) as follows:

Q. Are you a creditor of the Archbishop or Father Edward?

A. Well, when I gave my money to Father Edward, he told me that the Archbishop was good for it.

Even to bankers "Father" Edward Purcell was positive in defining the Archbishop's responsibility for deposits and loans. It was this clergyman's habit to assure credulous depositors that the sun was more likely to fall than the Purcell bank to fail. To all depositors Archbishop Purcell and his brother said in substance, as Judge Miller well states in said brief, p. 30, 31, 32:

Listen to what Archbishop Purcell said to these poor people—aged and decrepit—when they went for the purpose of saving their money, and deposited with him their last dollar!

Give the money to Edward, he is just the same as me; Edward does business for me, he works for me; deposit the money with my brother; I am always the boss; it will be safe. You will not lose your money here; the whole diocese is responsible for the money; the whole diocese is good for it; you are safer here with us than you are with the banks on Third Street; safer here than you are any other place. We got plenty of churches and schoolhouses and land, if you bring your money here you can get it; we have credit for $1,000,000; we are not robbers and thieves, you will get every cent of your money; ladies and gentlemen, as sure as you see that cross, so sure is your money. He said he wanted money to get priests to help the churches; was sorry he had not priests enough; he put the money out in the churches, and he put it among the poor congregations. He certified to the correctness of deposits, signed his name to notes, and followed it with "Abp.," and offered to mortgage the Cathedral.

And listen to what Edward Purcell, the

brother, priest, agent and vicar-general of the diocese, said to the same unfortunates when they deposited the money with him.

I receive the money for my brother; you do not need to see the Bishop, as I am his agent; I do the business; it is the same as giving the money to the Archbishop if you give it to me; I am attending to that business. I am the authorized agent; there is no other agent, and what I do is the same as if the Archbishop did it; the Archbishop is good for it. The business is carried on for the benefit of the diocese; the diocese is responsible for all money received on deposit; the property of the diocese is bound for the debts incurred; the whole Catholic diocese is responsible for the money, and it is better than a mortgage; you worked hard for your money, and you had better take it away from the Aurelius church, and bring it to me, for that is a dangerous place. The Archbishop is responsible for any money that I take; all the church property is responsible; you have good security; you have all the church property in Cincinnati; the churches are good enough for your money. The money is for the benefit of the diocese, and there is three, four or five millions of church property in the diocese; the money is for the churches in the whole diocese; whatever goes to the Roman Catholic Church goes to one party, and we can pay everything—the church can; the church will be responsible for the whole Catholic debt; the church is responsible to pay all the debts in the diocese. We have the money standing out among the churches; if you want a mortgage on the Cathedral you can have it; now be quiet and go home, you won't lose one cent of your money, we have the Cathedral and a good many churches in the

country, all will have to pay, all the debts will be paid by them. The money is in the diocese, and the diocese is bound to pay; my brother has plenty of property and money in the diocese, you ain't poor, do n't cry. You might as well tell the sun to come down as to say that Bishop Purcell will fail; he has $5,000,000 worth of property in Hamilton county; the very sun will come down on this earth sooner than Bishop Purcell will fail. He said to the bankers, the Archbishop's signature carried with it the liability of the property in the diocese, and when asked, he signed notes, John B. Purcell by Edward Purcell. And in addition to all this, Father Ferneding, Father Henny (see Vol. III, p. 1013), Father Halley and other priests, acted as solicitors from their pulpits and in their private walks to send their deluded followers with their money to John B. and Edward Purcell, to deposit it in the church, as the poor widows and orphans, and the aged and worn-out, who are left destitute, were made to believe.

The cases of Miss Lizzie Bruns and Miss Dorothea Bruns are of especial interest. Both of these good women, for many years and now respected residents of Cincinnati, are natives of Germany, born near Bremen. They are Protestants who came to the United States in 1856. Landing at New Orleans, November 15th, they reached Cincinnati March 5, 1857. They were nine weeks coming by boat from New Orleans. Their good father found work in a pork house, but falling ill, died April 9, 1857. The whole family lived in one room, paying therefor rental of $2.00 a month.

The devoted mother washed to support the children. When Lizzie reached the age of fifteen, the mother fell a victim of rheumatism and died some time after. Dorothea had been sick ever since landing in America, but worked for a tailoring firm on coats. Lacking strength for this work, she subsequently did housework and was, for a time, obliged to carry in coal and scrub sidewalks.

The Bruns sisters were advised by a Roman Catholic friend to put their earnings in Purcell's bank. Edward Purcell, the Archbishop's brother, assured them, on receiving their hard-earned moneys, that these deposits would be used to raise up the religion of Christ. They gave their money to Purcell March 18, 1878. The amount they first intended to deposit with the Purcells was $1,396, but by pinching themselves raised it to $1,400.

Work was hard to get that Spring, but the Bruns sisters, having full faith in the Purcells, left their money with them. A week, however, before Christmas they were informed by a Catholic that the Purcell bank was in a shaky condition. Miss Lizzie Bruns called at the Purcell residence dozens of times. Edward Purcell at first assured her that people living outside of Cincinnati should be paid first. Leaning, on one occasion, on the mantle, Edward Purcell assured Miss Bruns, "As sure as there is a God in Heaven, you will get your money, for the Church is good for it." He said, on another occasion, "I 'll give

you my coat if it will do you any good." Whereupon Miss Bruns replied, "I do not want your coat. I need my money." To a Catholic woman, who had been at one time rich and gave the Purcells $4,000, Miss Bruns heard Edward Purcell chivalrously exclaim, "Go on, you crazy thing, you!" This woman was forced afterwards to make a living, washing. She was a German Catholic.

Working at home, when she could, making coats, one of the Bruns sisters was assisted by the other just as health and opportunity permitted. The Bruns women never sued the Purcells. When the latter died, Archbishop Elder became Roman Catholic Archbishop of Cincinnati. Miss Lizzie Bruns, calling on him, Elder stated, "Why, my dear child, I never got your money. All I have got here is my room, for which I have paid." "But," said the Bruns woman, "we need our money. We worked too hard for it to be beaten out of it." Elder said, "Come about Easter, when my friends may help me. Whatever the Churches got from Archbishop Purcell, they will pay back to me."

Miss Lizzie Bruns has worked alone for seventeen years to support herself and her invalid sister. Falling ill in December, 1907, this good woman went to the Sattler Hospital, where, at her request, the nurse wrote Archbishop Moeller requesting a payment. The letter was ignored. Afterwards when Miss Bruns was able to go to his residence on Eighth Street, "His Grace"

said, "We can't have you running here all the time," to which Miss Bruns replied, "Pay me and I will never trouble you again." Later on Moeller declared, "I 'll give you nothing unless you give up your notes. If you do so, I will give you ten cents on the dollar."

His brother, "Chancellor" Moeller, meeting Miss Bruns on one occasion, at the Chancery office, Eighth and Plum Streets, threatened to kick Miss Bruns downstairs if she again dared to trouble "His Grace," the Archbishop, to pay a just debt. That was in 1910.

Going, in 1911, to the Rev. Dr. Watson, a Presbyterian minister, to whom she told her story, the latter went to see the Moellers. Dr. Watson later on informed Miss Bruns that the Archbishop told him: "We do n't have to pay, but we might do something—paying perhaps $100 or $150, provided Miss Bruns gives up her notes."

Some time after Rev. Watson's visit to the Moellers, priest Moeller gave Miss Bruns $10 ($5 on each note) and promised to pay $10 every two months; but when the total amount paid reached $150, she would, he insisted, have to give up her notes. To this proposition she has constantly demurred. Priest Moeller fusses and foams at all recent payments.

Priest Moeller, Chancellor of the archdiocese of Cincinnati, brother and co-partner of Archbishop Moeller, on another occasion, telephoned the police to come over to the Chancery office to arrest Miss Bruns, a woman defrauded and

wronged by the Roman Catholic Church. The police, to their credit, refused to interfere. Safe are we in saying that if the police of Cincinnati attempted to place Miss Bruns under arrest, Cincinnati would have witnessed a repetition of the Bedini (anti-papal) riots of the fifties and the Tom Campbell courthouse riots of the eighties.

Safe, too, is it to say that had the Purcell frauds occurred in the neighboring State of Kentucky, there would have been found, in due season, dangling from lamp-posts the worthless carcasses of some Roman prelates and priests, as well as those of some papalistic assignees.

The Misses Bruns are two of many Protestants duped into leaving money with the Purcells.

Can Americans stand by quietly, idly, and pusillanimously to permit these good women, now, as many including myself well know, in straitened circumstances, to be denied what is theirs justly, that cruel, callous, and lustful prelates, as well as priests, may live in "palaces," enrich houses of ill-fame, and lavish the money of such honest women on luxurious trips to Europe, the South, and elsewhere?

The following pages (141-144) contain photographic copies of the Misses Bruns' notes, and indorsements acknowledging their validity.

No 3016

Cincinnati March 18 1878 Received from Lizzie Bruins Seven hundred dollars to be paid in one year at six per cent

Edward Purcell

June 1879 Proved and allowed

John B. Mannix

Assigned John B. Purcell & Edw. Purcell

No 5

DIVIDEND PAID 1903

2d Dividend, $ 9.00 PAID

APR 19 1888

By I. J. Miller & Gustav Tafel. Trustees.

1st Dividend $ 9.00

No. 200 -

1886 June 14 - Examined & found Correct - I. J. Miller Trustee

I. J. MILLER & GUSTAV TAFEL, Trustees.

NOV 3 1888 NOV 29 1888

PAID 3RD DIVIDEND $ 9.00

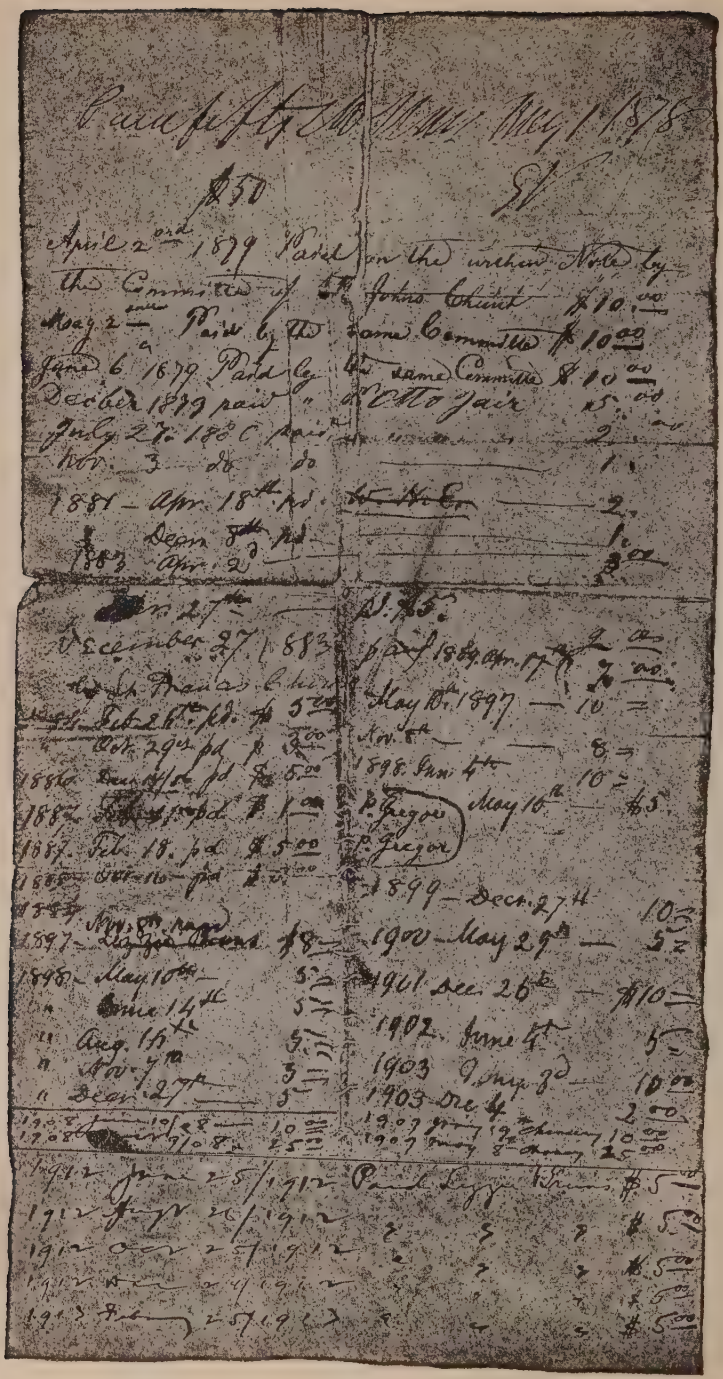
4th Dividend $ 9.00 PAID

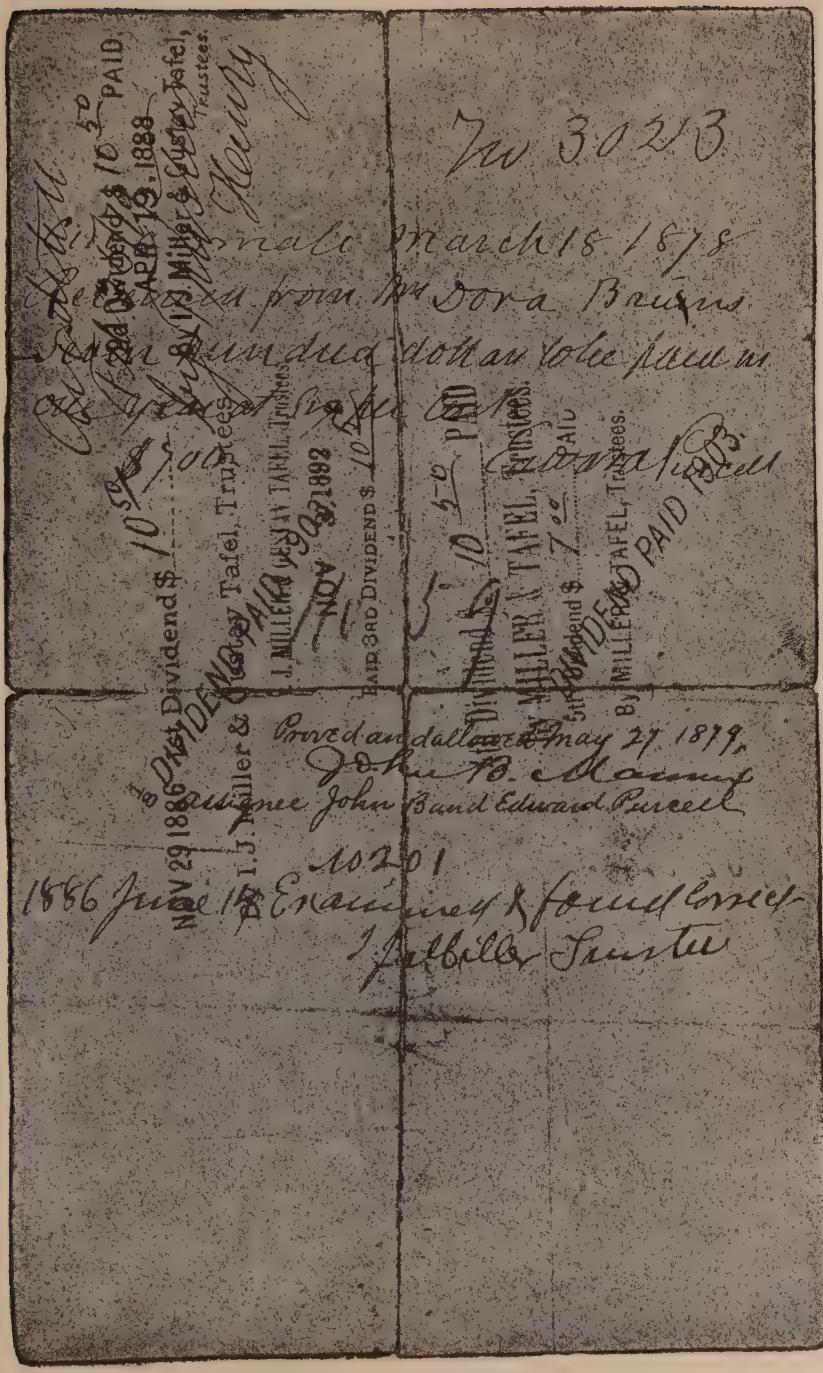
By MILLER & TAFEL, Trustees.

5th Dividend $ 6.00 PAID

By MILLER & TAFEL, Trustees.

DIVIDEND PAID 1903





Nov 30 213

[illegible] March 18 1878
[illegible] from Mrs Dora Bruns
[illegible] hundred dollars to be paid in
one year at [illegible] per cent
$700 Edward Purcell

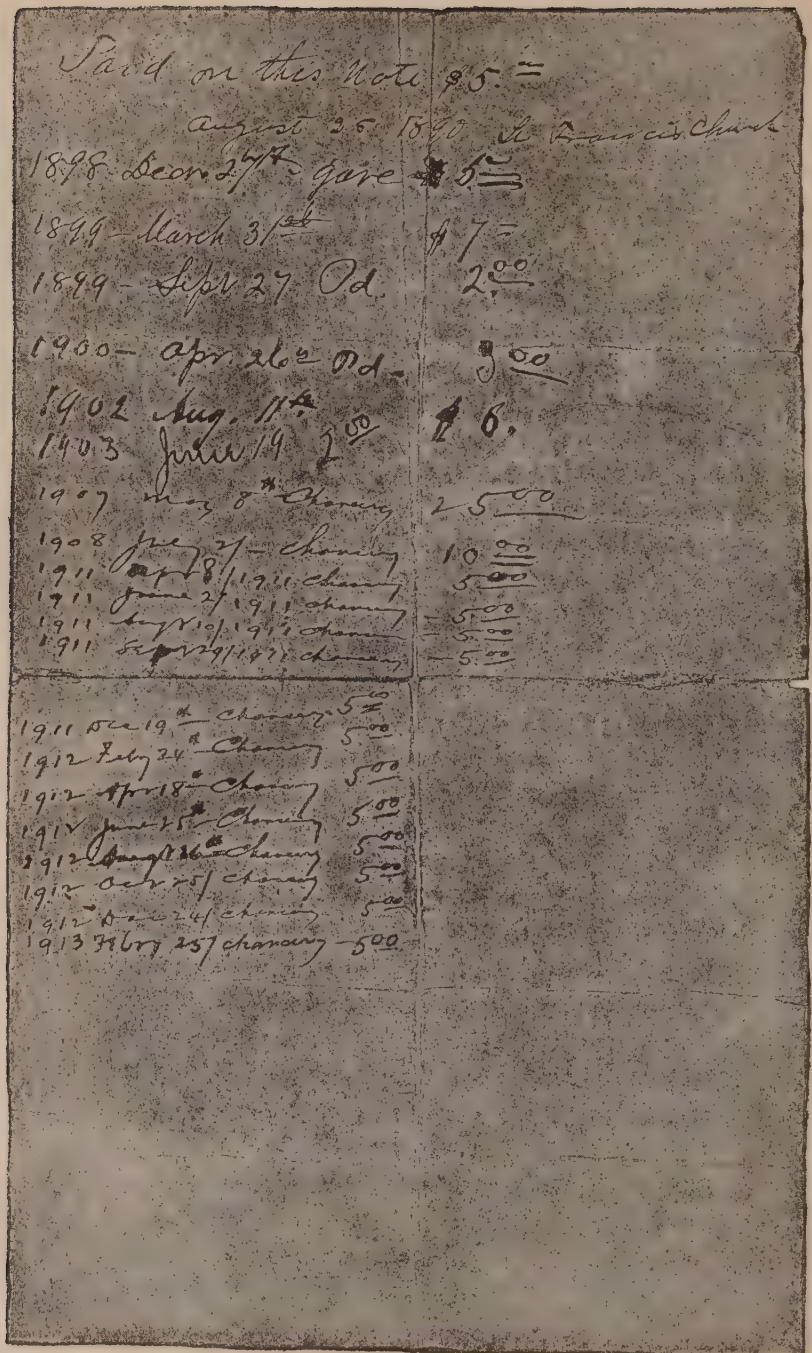
Proved and allowed May 27 1879
John B. Manning
assignee John Band Edward Purcell

10201
1886 June 14 Examined & found correct
J. J. Miller Trustee

Nov 29 1886 1st Dividend $ 10.50 PAID
By I. J. Miller & Custer Tafel, Trustees.
2nd Dividend $ 10.50 PAID
APR 19, 1888
By I. J. Miller & Custer Tafel, Trustees.
Henry

Dividend $ 10.50 PAID
By I. J. MILLER & CUSTER TAFEL, Trustees.
NOV 30 1892
PAID 3RD DIVIDEND $ 10.50

Dividend $ 10.50 PAID
By MILLER & TAFEL, Trustees.
5th Dividend $ 7.00 PAID
By MILLER & TAFEL, Trustees.
DIVIDEND PAID 1903



Paid on this Note $5.=

August 25 1890 St Francis Church

1898 Decr 27th gave $5.=

1899 March 31st $7.=

1899 Sept 27 Od. 2.00

1900 Apr 26th Od. 3.00

1902 Aug. 11th $6.

1903 June 19 2.50

1907 May 8th Chancery 25.00

1908 July 27 Chancery 10.00

1911 Apr 8/1911 Chancery 5.00

1911 June 27/1911 Chancery 5.00

1911 Aug 10/1911 Chancery 5.00

1911 Sept 29/1911 Chancery 5.00

1911 Dec 19th Chancery 5.00

1912 Feby 24th Chancery 5.00

1912 Apr 18th Chancery 5.00

1912 June 25th Chancery 5.00

1912 Aug 26th Chancery 5.00

1912 Oct 25/ Chancery 5.00

1912 Dec 24/ Chancery 5.00

1913 Febry 25/ Chancery 5.00

Archbishop Moeller's "Palace."

The attention of the Purcell creditors and of all readers is respectfully called to the Moeller "Archiepiscopal Palace" in aristocratic Norwood —a regal mansion of fifty or more rooms, with thirteen bath-rooms!

"His Grace" Moeller lives in highest style and luxury, while surviving creditors of his predecessor, Purcell, starve in their old age; while others eke out miserable existence in lunatic asylums; and the ashes of many more fill the

premature graves that opened hospitable arms to victims despoiled by a greedy, heartless Church.

"His Grace" Moeller, refusing to live where Purcell perpetrated his robberies, builds for himself a mansion in an exclusive suburb of Cincinnati, surrounding this veritable palace with well-kept lawns and stately approaches of prelatic pride.

Would not honesty, to speak not of elemental self-respect, suggest that before palace building, Moeller should have wiped out the stain and the shame from his Church's brow by paying off all the good people living (or the heirs, executors, and assignees of those dead) who were plunged by Cincinnatian Vaticanism into financial ruin?

Archbishop Moeller's Seal.

The legend of this seal, that of the Archbishop of Cincinnati, reads, "*Pasce oves meas*"—translated literally, "Feed My sheep." Had Archbishop Moeller consulted Justice—and God is Justice itself—he would have had for archiepiscopal motto, "Pay thy just debts," and, acting

thereon, Moeller had, since his accession to the archiepiscopal see of Cincinnati, in 1904, spared no effort to pay off the Purcell church debt of $4,000,000, due to widows, orphans, to aged men and women, Catholic and Protestant, for years eking out existence miserably because of this atrocious piece of papal rascality.

"Pay thy just debts" ought a Christian conscience say to Moeller, inheritor of the Purcell profits from robbery and spoliation. Go into lunatic asylums and relieve the insane, driven into madness by that infamy. Go out into the byways and relieve the children of the dead parents, driven to premature graves by thy predecessor's highwaymanship. Pay, O Moeller, pay thy just debts, and then feed thy sheep!

Clever financier, "The Most Reverend" Henry Moeller, Archbishop of Cincinnati. Witness *The Catholic Telegraph,* Cincinnati, April 10, 1913:

SEMINARY COLLECTION.

It was with the greatest of pleasure that the Most Rev. Archbishop announced that the annual collection for the Seminary, taken up in all the Churches during the past year, was the largest that has been received since the Seminary collection was started, $23,427.71.

In the circular read in all the churches last Sunday announcing the annual collection for Pentecost Sunday, the Most Rev. Archbishop stated that a new chapel building will soon be a necessity at Mt. St. Mary Seminary and also that, as soon as the funds were at hand, the St. Gregory Preparatory Seminary, now temporarily

closed, will be reopened at Norwood Heights, where a tract of land has been purchased for that purpose.

This money should, by right, go to paying off the still unpaid Purcell debt of thirty years ago or more. Go, it should, to still the cry of the defrauded lunatic, or dry the tear of wronged widow and undone orphan. But, go it shall, instead, to train young men into the fraud and filthiness of Liguori's theology, that they may themselves, first, become adepts in lying and in lechery, and then teach others to become so!

The very direst visitations of Providence offer chance to financial experts of the Roman stamp to enrich Romanism and Romanism's agents. *The Catholic Telegraph,* Moeller's official organ, tells, April 10, 1913:

CONTRIBUTIONS FOR DIOCESAN FLOOD SUFFERERS.

The following is the amount received by the Rev. Chancellor [Moeller's brother] for relief of the flood sufferers up to Tuesday, April 8, 1913:

FROM CHURCHES AND FRIENDS OUTSIDE ARCHDIOCESE.

. . . . . .
. . . . . .

FROM CHURCHES AND FRIENDS IN ARCHDIOCESE.

. . . . . .
. . . . . .

Total, $23,193.82; Amount received by Chancellor up to Tuesday evening, April 8, 1913.

Why did not Moeller turn over this flood fund of his to Mayor Hunt, or to some civic and secular agency, thoroughly equipped for the systematic relief of suffering? Why? Because moneys for the relief of flood sufferers, turned over to honest American citizens, would be used for one purpose only—that for which its donors intended.

The secular and civic boards managing flood relief funds never ask a sufferer if he be Catholic, Protestant, Jew, or Gentile. The Catholic sufferer rarely, if ever, gets aid from his priesthood. Papal funds are decidedly "personal, private, and confidential!"

Few indeed would have been the Purcell bank's depositors had the impression taken strong ground that the properties held in fee simple by John Baptist Purcell ($5,000,000 thereof in Hamilton County, Ohio, U. S. A., alone), were not considered responsible for his monetary obligations.

Beneficiaries of Purcellistic generosity got busy when the bank failed in seeking to shield the author of so much disaster to the poor, the widowed, and the orphaned. An "ambassador of the *New York Sun*" was, for instance, induced to write an apologetic sketch of Archbishop Purcell.

Eulogists of Purcell have harped repeatedly and monotonously on the personal honesty of John Baptist Purcell.

Is the betrayer of a trust an honest man? In his funeral oration over John Baptist Purcell, Bishop Gilmour, of Cleveland, said of the dead prelate:

He has consecrated eighteen bishops, ordained hundreds of priests, and received the vows of thousands of consecrated virgins. Fifty-seven years he has served at the altar; fifty years he has sat in the chair of Moses—a ruler, a Prince in the House of God, with but one thought—God; one desire—good; one ambition—the salvation of men.

Noble instinct! noble ambition! worthy the highest aims of human desire and the tenderest affections of the human heart. Nobly begun, nobly ended. The name of John Baptist Purcell will go down to history stainless in its manhood, stainless in its priesthood, amid the tears and affections of his people, whom he loved so well [and robbed so well]. . . . A purer mind, a more disinterested Bishop has seldom gone to God. [Of course his victims, Catholic and non-Catholic, go to Purgatory and Hell.]

Bishop Gilmour further said:

His whole life was one abiding offering. He received but to give, as all well remember who ever came in contact with him. Money he valued only so far as it was a means to do good. His giving was only limited by his inability to give more.

John Baptist Purcell was, truth to tell, part and parcel of the System of which you are the head, a System utterly without heart for the

suffering, the poor, and the helpless. What right had John Baptist Purcell to use poverty's deposits, labor's savings, left with him in sacred trust, to bribe greedy followers of your court, to buy mitres for ambitious priests, and to gild a pathway for himself to a seat among your cardinals? When he betrayed his trust, the pope of Rome was his partner in betrayal. Yea, the pope was author of that betrayal. Agent was Purcell of the pope, for the pope, and by the pope, for all papal schemes in the entire Middle West. The approval of your predecessors, expressed or clearly implied, he had for all his schemes of banking, bartering, stealing, and looting.

Says Bishop Gilmour again:

Not within the century has there been a richer tint to the name of the dead than that of Purcell to the Episcopacy. For fifty years he [Purcell] has stood a prominent factor in the American Church. He has seen it grow from tender infancy to stalwart manhood, a sapling to a sturdy oak. A part in its creation, a hand in its direction, he has been a prominent factor in its history. At one time almost dominant in her councils, everywhere his influence has been felt.

When through this "prominent factor's" financial failure, his robbery of thousands of confiding people, suffering widespread was inflicted, what did your predecessors do to alleviate the sufferings of those wronged and undone by the Purcell brothers? Your immediate predecessor

is credited with writing to the Catholic Society of Vicenza:

Justice have I worshiped. Long struggles, labor, chicanery, plots, and hard blows have I borne. But, of faith the champion, I will not flinch. For Christ's flock how sweet to suffer; yes, even in prison; how sweet to die!"

Fine sentiments indeed, but these sentiments of your predecessor did not, evidently, apply to the United States. Nowhere is it on record that he made any adequate effort to secure for the Purcell creditors reparation for the losses so cruelly inflicted by one of his most prominent representatives.

When, "Holy Father," have you, or any of your predecessors, taken time from familiar pastime of denunciation and cursing, to bless the multitudes of this struggling race of men in its upward movement?

The Kaiser Wilhelm once summoned before him a bishop of Alsace-Lorraine who had "cursed" a grave on German soil. To that "cursing" bishop the Emperor of Germany spoke in terms plain and energetic. "Your office is," said the Emperor in substance, "not to curse, but to bless. Why dare you curse the grave of a loyal son of the Fatherland? Withdraw, sir, and be ashamed of your unchristian conduct."

That bishop was, after all, doing just what, as he saw it, duty to his master, the pope, demanded and commanded. No person, priest, pre-

late, or layman, believing in or submitting to the doctrine of papal infallibility, can be truly loyal to another government. The moment a man acknowledges another power superior to his country's in claims on his allegiance, he becomes that very moment traitor to the country under whose flag he enjoys blessings of freedom and security.

Your present theological system, dating from 1870, declares the pope infallible in matters of faith and morals. Within the domain of morality lies every duty political, civil, social, domestic, and individual that man is called to fulfill. The Roman Catholic is, at every turn, at every step, within the sphere of daily duty met by the imperious command that, above Presidents, Princes, Congresses, and Parliaments, is pope of Rome.

The history of papal intrigues and usurpations, dating from Constantine, brings us through the fiery struggles against the independent National life of peoples by Gregory VII; the insolent parcelling out of a New World between Spain and Portugal by the infamous Alexander VI; the establishment of the Jesuits, the unchristian definitions of the Council of Trent, and, finally, the horrible blasphemy of the Council of the Vatican. Bishops, at one time considered your equals, are now mere puppets in the stern, selfish, unfeeling hand of your System.

John Baptist Purcell, of Cincinnati, the creation and creature of modern papalism, was, in all his treachery to the toiling masses, whom he duped and robbed, a faithful type of Rome-

made and pope-crowned bishop. No sin for him to rob laborer Paul that he might give abundantly to grasping, greedy prelate in Rome calling himself successor of Peter!

I am, Respectfully,

JEREMIAH J. CROWLEY.

LETTER TO POPE PIUS X, No. 2.

Subject: The Purcell Case but one instance of Romanistic greed and intrigue.—Canada fruitful field for papal exploitation.

"Your Holiness:"

John Baptist Purcell of Cincinnati, defaulter for at least $4,000,000 to honest German and other toilers—some of these Protestants—was typical agent of your iniquitous System of rapine and pillage, whose history, written in the blood of twelve centuries of martyrs, is one of humanity's darkest reproaches. How faithfully Purcell toiled for your System, that he might, at nod or beck of some predecessor of yours, be raised to the rank of cardinal, is borne out by Bishop Gilmour in his funeral oration, cited in my first letter. He says:

I have seen him in the rude shanty sitting for hours, hearing the confessions of the people who came from far and near to see and hear the far-famed prelate, and when the day's work was done for others, hear him in the courthouse, explaining the doctrine of the Church. He seemed never to weary, nor did the gay and cheering words of the hard-worked missionary ever fail. . . . No matter how hard the work or difficult the task, no one ever heard him complain or murmur at the toil.

How was the fidelity of this trusted agent of your System rewarded by the papacy? A French proverb expresses very clearly the significant

truth: *"Dans l'adversité on connait ses vrais amis"* (In adversity one knows his true friends). When John Baptist Purcell's day of adversity came, where did the papacy stand? Did it arise, equal to the occasion, and draw from its hoards in British, Dutch, and other banks, the moneys necessary to pay off the sums due to Purcell's 3,485 creditors? A loan of $4,000,000, secured by the Archbishop of Cincinnati's diocesan property, worth easily three or four times that amount, could have been, without difficulty, made by your predecessor.

Or, your predecessor might have issued command to the Church in America to raise the needed amount as suggested by the *New York Herald.* See *The Cincinnati Enquirer,* March 12, 1879, p. 5, col. 5:

THE ARCHBISHOP'S DEBTS.

[New York Herald.]

There are in the United States about six million Catholics, and less than a dollar from each would cancel the indebtedness. It is very probable, however, that upon investigation the grand total of the amount deposited with the Archbishop will be found to be much less than $6,000,000; but even should it reach that sum it could be paid in a day by general subscription. The moral effect of so splendid an illustration of Christian faith and good works would be incalculable. As an evidence of solid faith it would be of more practical value than a score of costly cathedrals. The Catholics of this country have, in our opinion, the greatest and grandest opportunity to show the faith which is in them, and at the same time per-

form a noble charity, that was ever offered to a religious denomination. To serve their poor, ruined brethren of Ohio by a united effort would be the most impressive moral spectacle of the century, the brighest chapter in the history of the American Catholic Church. To allow the opportunity to pass unimproved will be to deepen, if possible, the stain that has fallen on the Catholic name and character.

But ungrateful master, indeed, is your Roman System. No helping hand is hers for sorrow or misfortune. No practical sympathy did the papacy show to its fallen and humiliated prelate, of whom a generous writer then spoke in these feeling terms: "His step is unsteady, his hands tremulous, his eyes unsteady, and his face deeply lined, evidently more by mental anxiety than by years."

Into Vatican recesses failed to penetrate the sobs and sighs of despoiled, penniless victims of the Purcell fraud. From *The Cincinnati Enquirer,* March 2, 1879, I take the following:

One man said yesterday in the Trustees' office: "I had $2,000 in the Archbishop's hands. I have no work and no money. My wife and children are barefoot, and but for the charity of some Jews who are my neighbors they would have starved. This morning a good friend of mine, a good man with a family, who has $900 in the Archbishop's hands, came to me and said, 'Good-bye; I am desperate; my family starve, my money is gone, and I will kill myself.' A poor woman went crazy in the Trustees' office a few days ago, maddened by her trouble. Scores of such cases might be enumerated of utter desperation born of misery.

One sees them thronging every morning at the Archbishop's door, asking the monotonous question: 'Is there anything for us yet? Even a little to buy some bread?' "

The Cincinnati Enquirer, March 4, 1879, states:

All yesterday the office of the Trustees, at the corner of Main and 5th Sts., was thronged with creditors of the Archbishop, clamorous for the settlement of their claims. They filled the rooms of Mannix & Cosgrove, the Trustees' attorneys, so that it was impossible for the Trustees to hold their usual meeting, and at night dozens of them besieged Father Quinn in his room at the Archiepiscopal residence. During the afternoon Father Albrink, one of the trustees, and Mr. Mannix, started out in search of a suitable person to accept the position of assignee to the Archbishop, but their search proved futile. Archbishop Purcell has fully determined upon an assignment and will make it as soon as an assignee can be procured. At present he is engaged in a Lenten retreat [?] a few miles out of the city, but within an hour's call whenever needed.

The Purcell case attracted universal attention. In the *New York Sun,* March 25, 1879, appeared another very striking article entitled:

THE ARCHBISHOP'S FAILURE.

How the Lost Money Came, How it Went, and Where it Has Gone.

The thing which people seemed to find most difficult in understanding about the failure of Archbishop Purcell is, "What has become of the money?"

It is without precedent in the history of bankruptcies that so vast a sum should leave so little trace of its disappearance. . . .

The allegation has been made that large amounts of the depositors' money had been sent to Rome.

While the creditors of your System's agent, John Baptist Purcell, had to go without bread, Catholic authorities were giving strong assurances that all the Purcell obligations would be liquidated. *The Enquirer,* March 8, 1879, quoted "One (N. Y.) Catholic clergyman" as saying:

There need be no fear that the funds will not be furnished to make good all claims against Archbishop Purcell. When St. Peter's Church in Barclay St. was involved to the extent of $100,000 under the administration of Father Pise and Father Power, Archbishop Hughes appointed Father Quinn, now Vicar General, to take charge of its affairs, and under his administration the debt of the parish was almost entirely paid off. Since then, however, St. Peter's has become deeply in debt again. Another more notable instance occurred recently in Orange, N. J., where a Catholic clergyman bought considerable property, built a fine church, and established an orphan asylum, incurring a debt of about $170,000 on property that would not sell under foreclosure for more than $50,000. Bishop Corrigan, of the Newark Diocese, however, assumed the whole debt, saved the property from foreclosure, and has now paid off nearly all the claim.

With the Vatican's ears closed, and its heart (?) steeled against cries of distress from Cincinnati, with the failure of brother Bishops in Amer-

ica to make up the Purcell obligation, with the diocesan priests of Cincinnati enjoying life as has been always their wont, oblivious of everything save personal good cheer and comfort, the Purcell creditors went without their money. To their graves have gone hundreds of these plundered people in the last thirty years, some in their dying hour cursing both Pope and Purcell. One of the saddest scenes which I ever witnessed while I was a member of the Roman Hierarchy was that of an old maiden lady in Manchester, N. H., who died in 1886, cursing Archbishop Purcell and the pope of Rome for having swindled her out of her hard earnings. See "Romanism—A Menace to the Nation," Chapter VI, p. 108.

Here it may be well to ask why was not the like treatment meted out to ordinary bank defaulters and trust looters, administered to the Purcell brothers? The law's just severity duly applied might have brought about as prompt and complete settlement of the sad affair. Clear is it that the Purcells obtained money under false pretences; clear, also, that they misused the moneys to their care entrusted. Why were they suffered to escape the punishment such atrocious misconduct so richly deserved?

The Cincinnati steal is but one instance of papalistic intrigue and rapine in America. There has been besides, the Wagoman Catholic University defalcation, and many another of less prominence. Greed and rapacity are predominant character-

istics of your infamous System. Look, for example, at one of the garden spots of Romanism in America.

The Province of Quebec, Canada, is certainly striking instance of Roman activities and influences. From a paper, Holy Father, friendly to you and the causes you represent, edited by a Protestant clergyman, Rev. J. A. MacDonald, I take the following clear exposition of conditions in one Canadian city only, in the matter of municipal taxation. Writing from Montreal, February 20, 1913, *Toronto Globe's* duly accredited representative, J. C. Ross, says:

MONTREAL, Feb. 20.—Toronto is not the only city in Canada which is agitated over the land-tax question. Montreal is now facing a phase of this question which promises to develop into one of the most important and far-reaching controversies in the history of the city. In Toronto, apparently, the question is largely one of the relation between improved and unimproved property. In Montreal it is the question of whether or not property belonging to religious organizations shall be exempt from taxation or not.

At the present time over one-fifth of the property in the city of Montreal is exempt from taxation. The seriousness of allowing this wholesale exemption of property to exist is further shown by the fact that Montreal has a civic debt to-day which absorbs every year over 27 per cent of the entire revenue raised by the city.

IN THE SUBURBS TOO.

The case in Montreal is not an isolated one. The city of Outremont, a residential suburb of

Montreal, has over one-third of its property exempt from taxation. The city of Westmount and other municipalities adjoining Montreal, show a similar condition of affairs. Not only in these outlying suburbs, but in Montreal as well are located large farms owned by various religious orders, on which not one cent of taxes has ever been paid. In addition, valuable down-town business sections owned by Church organizations are largely free from taxation. To spend over 27 per cent of the civic revenue for interest charges and to exempt over one-fifth of the total property places unnecessary and severe burdens upon the citizens who contribute to the city coffers.

The abuse which has grown to such tremendous proportions began in a small way. At the outset churches and religious orders were poor and comparatively few in number. With the growth of the city they increased in number and wealth, until to-day not only are churches and the property they hold exempt from taxation, but all sorts of charitable, educational, or religious organizations in any shape or form connected with the Church has become exempt. In some cases religious orders have made all their investments in real estate. They purchase valuable property from private owners, which immediately becomes non-revenue-producing to the city as soon as it passes into the hands of a religious order. As they are not forced to pay taxes nor in any way assist in the upkeep of the streets, police, fire, light, or other public utilities serving the property, these religious orders can hold their property for an indefinite time, and undersell, if necessary, the man who holds property alongside, on which heavy taxes have to be paid. As soon as a property becomes sufficiently valuable these religious orders sell it and immediately reinvest in

a still larger property; thus the evil spreads, and more and more property is passing from the revenue-producing to the non-revenue-producing class.

STRIKING EXAMPLES.

An example or two will illustrate this: In May, 1910, the Grey Nuns purchased a property at the corner of St. Lawrence boulevard and Sherbrooke street for $135,000. As soon as they purchased it, it ceased to contribute to the revenue of the city. The nuns held it for a year and a half, and then sold it for $395,000, making a profit of $260,000 not a cent of which went to the coffers of the city, whose activities made the land increase in value. A few years ago the "Hornerites" purchased a property on Bleury street for $3,000, built a little church on it which cost $4,000, and sold it a few months ago for over $80,000. St. George's Church, opposite the Windsor Station, was recently sold for upwards of $1,500,000, although it cost but a very small fraction of this. For the Archbishop's palace on Dominion Square, assessed at but a trifle over $800,000, an offer of $3,000,000 is said to have been made.

The Seminary of St. Sulpice maintains a farm of nearly one hundred acres in the heart of Montreal and Westmount. It is valued at $1,750,000. Various other farms within the city limits are valued at from a quarter of a million to half a million dollars. These farms are entirely surrounded by the highest class residential property and entail enormous expenses on the citizens who contribute to the city's upkeep. Sidewalks and streets must be opened past these farms, street railway lines constructed, sewers and water mains laid to the residences beyond, telephone lines and all other public utilities carried past these vacant

spaces. The improvements made to the residential property adjoining these farms enormously enhance their value, and many of these farms, if broken up into building lots—as is done from time to time—would sell to-day at over two dollars per square foot.

AN ECONOMIC QUESTION.

It must not be inferred from the above that the Roman Catholic Church is the only Church which has its property exempt from taxation. Every religious denomination is exempt, but as the Roman Catholic Church constitutes over four-fifths of the population, their exemptions naturally greatly exceed those of all the other denominations combined. In addition the Roman Catholic Church has many semi-religious, educational, and charitable bodies connected with its organization, who seem to have specialized in real estate investments. Many of these orders have become immensely wealthy, and to-day own large farms in the residential districts, on which they pay not one cent of taxes. When the question does come up for settlement, it will be dealt with not as a religious question, but as an economic one. If all the Churches and religious orders were made to pay taxes on their holdings, none of them could reasonably complain. They should at least contribute part of their unearned increment to the city, which furnishes them with public utilities and makes possible the increase in their realty earnings.

Certainly something must be done to secure more revenue. Montreal's total assessment to-day is $638,000,000, of which $136,000,000 is exempt from taxation. Three years ago the taxable property in the city was $260,000,000, while the exempt property was $68,000,000. In the three

years *the exempted property has more than doubled,* while the taxable property has not shown a similar increase. The city has a debt of $63,000,000, or a per capita debt of $118. Out of her revenue $2,750,000, or over twenty-seven per cent, is paid out yearly as interest charges. The city has the unenviable reputation of being the worst governed city on the continent. Its streets are dirty, poorly paved, and ill-lighted, while the whole civic machinery is open to condemnation. In spite of all this, Montreal *adds to her exempted property millions every year.* The more thoughtful business men in the city and in the council are asking where it is to end. The question is one of the biggest confronting the people of Montreal to-day.

Not alone in the matter of municipal taxation is the Roman Church, of which you are the head, enemy of the people of Quebec and of the Dominion of Canada, but also in the grave issues of sanitation. Read from *The Toronto Globe,* Ontario, organ of Sir Wilfred Laurier:

(Special Dispatch to The Globe.)

Montreal, Feb. 16.—The smallpox situation in the Province of Quebec at the present time is causing some uneasiness in medical circles. There are now 31 counties in the province reporting smallpox cases, and the total of cases reported is between two and three hundred.

The more funerals, the more revenue for priests and Church!

Two rebellions in the Canadian Northwest were started and guided by the Roman priesthood.

The leader of each of these rebellions was one Riel, at one time a student for the Roman Catholic priesthood. Archbishop Taché, the leading Romanist hierarch of the Canadian Northwest, was a hater profound of the English language and, in especial manner, of the Irish race. He wanted the great Northwest, now divided into the flourishing Anglo-Saxon and Protestant provinces of Manitoba, Saskatchewan, and Alberta, closed against immigration and settlement. Certain high officials of the Hudson Bay Company, from which the Roman prelate received large pecuniary subventions, lent inspiration and encouragement to Archbishop Taché's anti-British and anti-Canadian crusade, *in re* Northwestern colonization.

But for his anti-Canadian writings on the subject of the Northwest's acquisition and settlement, there had been no Riel rebellion, no shedding of Protestant blood at Fort Garry in 1870. All of old Canada resounded at the time with the call of the West:

The West is calling, calling,
  Seeking men who can rejoice
In her beauties all-enthralling;
  Quick, awaken to her voice!

Wild her cataracts are falling,
  Reigning lone in mountain glen
Aye, the West is ever calling,
  Ever calling loud for men!

Hark, her deserts vast are chanting
  Out their song—a voiceless song;
And, her arid wastes are panting
  Neath the sun the live year long.

The West is calling, calling;
Wake, ye dreamers, hear her cry!
See her beauties all-enthralling
Spread their wealth beneath the sky!

Golden sunshine in abundance,
Fruits and flowers and joy's release—
Eden's garden's fair resemblance
Lies within her land of peace!

This call, so well expressed by Eugene Carroll Nowland, appealed profoundly to all English-speaking and Protestant Canada. But Archbishop Taché, direct agent of the Vatican, desired to have the Northwest closed forever against Anglo-Saxon colonization or transformed by iniquitously partisan and sectarian legislation into another Quebec.

Archbishop Taché's successor in Manitoba is as much in earnest in 1913 as was Taché himself from 1851 till 1894 in the work of Gallicizing and Romanizing the Canadian Northwest. *The Montreal Star* of May 7, 1913, states:

R. C. Archbishop Commends Roblin Education Policy.

Winnipeg, May 6.—Archbishop Langevin has issued an important pronouncement upon the school question in the form of a letter to be read in the Catholic churches. A portion of the document was read at High Mass in St. Boniface Cathedral on Sunday by Monsignor Dugas, Vicar-General, and the remainder is to be made public on a future occasion. The letter is an exposition of His Grace's views on the school issue.

The Archbishop laments that the bill enlarging

the boundaries of Manitoba did not safeguard the rights of the minority. The Coldwell amendments were, he says, the result of negotiations at Ottawa, following the passage of the bill.

It is also pointed out that the acceptance by the Winnipeg School Board of the proposition made by Mr. Coldwell would be a partial concession, and would not be regarded as a settlement in full.

The Roblin government is highly commended for having given French-Catholics their own normal school, three inspectors of their own language and faith, the right of French schools to employ teachers in religious garb, and to keep the crucifix upon the walls of the schools.

These are declared to be "appreciable services." Commendation, though less specific, is also passed upon the Saskatchewan government.

The letter closes with a declaration of unalterable hostility to national schools, State university, and compulsory education.

A province of Manitoba, a postage stamp on the map, was in 1870 carved out of the immense Canadian Northwest. Catholic separate schools and the French as an official language were promptly forced on the new province.

This Jesuitical scheme failed, however, to work. Of the immigrants to the newly-opened Northwest nine out of every ten were English-speaking and Protestant. The French was, first, abolished as an official language. Sectarian Romanist schools were, next, done away with. The priests had been drawing salaries, in most cases, as teachers, and never kept school!

No sooner, however, were the so-called Roman Catholic schools abolished, than the Hierarchy raised the cry of persecution! Appeals were made to the general government at Ottawa and to the government of Britain against the action of the Manitoba legislature in providing free public schools for all children in the provinces, whether Protestant or Roman Catholic. Grave crime, of course, in papal eyes!

Your Holiness can not name any non-Christian country on earth into which your missionaries have entered and bettered permanently the inhabitants. I present, in this connection, the following Washington dispatch published in the *Courier-Journal,* Louisville, Ky., February 8, 1913:

WASHINGTON, February 7.—With the transmission to Congress to-day by President Taft of a special State Department report on Anglo-Saxon exploitation of South American Indians in the Putuyamo District of Peru, conclusions on the same subject by Frederico Alfonso Pezet, Peruvian Minister to the United States, were made public by the State Department.

The latter statement shows that the Peruvian Government has been aware of every step taken by American Consul Stuart J. Fuller, and the minister gives the assurance that already steps have been taken by his government for the improvement of conditions in the Putumayo territory.

Although it was at first feared that Consul Fuller's efforts had been rendered valueless in many respects by the espionage of agents of a British rubber company, State Department officials now are hopeful that the crying abuses of

which the native Indians have been long-suffering victims eventually will be terminated.

TO RELY UPON CATHOLICS.

In bringing the Putumayo District under the protection of Peruvian law, the administration of justice, the minister points out that his government will rely largely upon the co-operation of the Roman Catholic hierarchy.

> The moral uplift of the aborigines has received very special attention [says Minister Pezet]. The administration has decided to erect at Iquitos, on the Amazon, a bishopric, and to establish at different places in the region five missions.
>
> These will have a sufficient number of priests to serve the spiritual needs of the Indians, as well as to furnish instructions to them. By thus living with and among them, these Indians will be effectively protected from any new attempts to maltreat or brutalize them in any manner or form.

He says the government at Lima will seek to keep in constant communication with the Putumayo country by wireless, and a flotilla of gunboats will patrol the streams in the district to see that there is no return to the old outrages.

GUILTY TO BE PUNISHED.

> As a result of the investigations by the Peruvian Judicial Commission [he continues] the several parties indicted for the crimes against the aborigines will be brought to justice and such of the criminals as had fled the country will be brought back as soon as the proper extraditions can be obtained.

Consul Fuller finds that the travesty on justice which exists in the rubber section is entirely in the hands of the Peruvian Amazon Rubber Company's section chiefs. It is the Putumayo country's remoteness from the Peruvian capital, from all governmental authority, that has left the natives entirely at the mercy of the company, according to the report.

The Andes form an almost impassable barrier to the westward, while, to reach the outside world through the Atlantic Ocean, river craft must traverse almost the entire 3,300 miles of the Amazon. Railroads are unknown, and no highways exist worthy of the name. In this far-away corner, with no means of appeal or redress, the Indians were held at the mercy of the company's overseers. When they failed to bring in a toll sufficient to satisfy the demands of the overseers, flogging, mutilation, and sometimes death followed, it is asserted. Several of the overseers are declared to have admitted that they had put Indians and even white laborers in stocks for minor offenses. Many of the Indians whom Mr. Fuller saw bore scars of floggings and other maltreatment.

Mr. Fuller found that the labor of the Indians is secured by a system of peonage based on advance of merchandise. Although payment is made for this labor, it is declared to be nothing more nor less than forced labor.

Debt is declared to have been the chain with which the Indian has been fettered. By being encouraged to buy more imported goods than they could ever hope to pay for, they have been reduced to what Consul Fuller found was virtually slavery. As claims are transferable, the person of the debtor being transferred to the new creditor, the Indians and their families really are

bought and sold. Families pass on indebtedness from generation to generation.

Your missionaries have been for four centuries among the aborigines of South America, Peru, of course, included. They should, surely, in that time have made the influences of Christianity, if these influences were really represented and reflected by them, felt among the aborigines of South America. The fact is that your Romanistic System does not anywhere, either in the Canadian Northwest or in Central or South America, work for the real upliftment of the ignorant or the downtrodden.

When Roman hierarchs in Montreal, Canada, in anarchical defiance of their country's and of the British Empire's laws, annulled a marriage legal before God and man, reducing lawfully wedded wife to rank of concubine and branding her children as bastards, the Orange Order of the Canadian Dominion rose up generously to protect womanhood wronged and childhood outraged.

Romish divorce courts, sitting under the very shadow of the very Vatican itself, are, every day, issuing divorces. So they are in all other countries of Europe and in all parts of America—conspicuously so in the United States and in Canada. These anarchical agencies act more openly and defiantly in French-Catholic Canada, where in very recent times they have separated *a vinculo et thoro* Mrs. Tremblay, a lawfully-married woman, from her husband, who, on finding another woman he liked better, went to popish

priest and had the latter declare null and void, for cash considerations, of course, his marriage to lawful wife, and mother of his children, that he might marry the other and younger party with full approval of Church and State.

How utterly indefensible is the Roman Catholic priesthood's action in this matter is very clear, from the fact that the priest who first married the Tremblays was bound by Church law to ascertain if any relationship or other impediment existed to prevent their marriage. Having satisfied himself on this point, he might proceed with the ceremony, either on his own authority or through the dispensing power of his bishop.

No justification whatever, in any case, is there for the annulment of a marriage between third cousins when the Church, after every opportunity to investigate, declares the parties competent under ecclesiastical law to wed. The State allowing such infamy is unfit for self-government.

Thus tells *The Toronto Globe,* April 5, 1913, of the Tremblay case:

REQUIRED SECURITY FOR APPEAL OBTAINED.

ORANGE GRAND MASTER SENDS BALANCE NECESSARY. JUSTICE TO MRS. TREMBLAY.

Her Counsel, Arnold Wainwright, Asked Extension of Time, but Court of Review Reserved Judgment.—Real Estate Equivalent to Cash.

[Canadian Press Dispatch.]

OTTAWA, April 4.—The Grand Master of the Orangemen of British North America, Lieut.-Col.

J. M. Scott of Walkerton, has, it is understood, forwarded to Montreal the balance of the amount of the security required by the judgment of the Court of Review of Quebec to be deposited within fifteen days for appeal to the Privy Council in the Tremblay-Depatie marriage case.

Arnold Wainwright, K. C., of Montreal, has the now famous suit in charge. Although both parties are Roman Catholics, it is felt by the Orange Order that the cause is one of justice to Mrs. Tremblay. The limited time set for the appeal to the Privy Council necessitated immediate action, and the response to Mr. Wainwright's appeal has been prompt. J. H. Burnham, M. P. for West Peterborough, contributed $500 to the fund earlier this week.

EXTENSION OF TIME ASKED.

Montreal, April 4.—Arnold Wainwright, K. C., counsel for Mrs. Napoleon Tremblay, the appellant in the fourth-cousins marriage annulment case, this morning made application before the Court of Review for an extension of the time set for the deposit of $2,000 as security for costs before the appeal to the Privy Council can be taken.

Mr. Justice Delorimier said that it would not be necessary to put up cash, as real estate would be considered as security by the court. His Lordship also stated that Mr. Wainwright yet had nine days in which to get the security, and he thought that would be adequate.

Mr. Wainwright, it is said, had made his application because the court rose to-day until the sixteenth.

Paul Germain, K. C., who appeared on behalf of the husband, objected to the delay, and argued that Mrs. Tremblay, when the appeal proceedings

were begun, months back, should have then made provision for the security for costs. He also held that an affidavit from Mrs. Tremblay authorizing the appeal should have been submitted to the court.

Mr. Wainwright said he had filed his own affidavit that Mrs. Tremblay's authorization to proceed had been secured. He further remarked that no matter what happened, the decision of the Privy Council on the case would be obtained.

Judgment was reserved by their Lordships.

Quebec is the most illiterate and backward Province of the Canadian Dominion, because its school system is priest-ridden. Ontario is every day becoming more and more a Romanized satrapy, because political partisan exigencies connive at the Gallicization and Romanization of whole counties in its eastern section. Rome has blotted out the Protestants of Quebec as a political factor in that important section of the Dominion. There were, in 1867, when the Canadian Provinces were federated, from fourteen to sixteen counties in Quebec, with Protestant populations sufficiently large or influential to entitle the minority to sixteen out of sixty-five representatives in Parliament. There are to-day four counties only in Quebec out of sixty-five where the Protestants are numerically strong enough to insist on having a Protestant representative in Parliament.

The school system of Quebec is under control, absolutely and exclusively, of the French bishops of Canada. All the bishops who have dioceses,

either wholly or partially in Quebec, are members ex-officio of the Council of Public Instruction. The Archbishop of Ottawa, the Bishop of Pembroke, and the Vicar Apostolic of Temiskaming, who all live in Ontario, and the Bishop of Charlottetown, Prince Edward Island, having portions of their dioceses within the territorial limits of Quebec Province, are also members ex-officio of this French Canadian Council of Public Instruction. Three or four lay delegates are reluctantly permitted by the Bishops to sit and vote as members of this Council.

This Council, having full and entire charge of the school system of Quebec as to religious instruction, discipline, text-books, teachers and their qualifications, meets four times a year in the Parliament Buildings at Quebec City.

The members are given mileage to and from their places of residence, all the Bishops having at the same time in inside pocket railroad passes; they are further paid $10 *per diem* for arduous services in the promotion of popular benightment and moral degradation.

The rural schoolhouses of Quebec, and many of those in towns, are in disgraceful condition of dilapidation and inefficiency, the text-books antiquated and inferior, the teachers poorly qualified. But their "Graces" and their "Lordships" of the French Hierarchy of Canada wax fat and rich on the unfortunate people forced to bow to their "educational" control. Of Amer-

icans and all other civilized men, I ask—Do you want this Romanized Quebec present-day system of schools foisted upon your children to darken their minds, enslave their bodies, and paralyze their every energy?

The English language was at one time frequently enough heard in the Quebec Legislature. Now it is very rarely used in that body. No French member thinks of using it. The English-speaking member who employs the English language in a supposedly British Legislature at Quebec is forced to address empty benches!

Your System has made the English-speaking British subject an alien in language, laws, and religion in a land over which his country's flag is by the Vatican still permitted to float!

I am, Respectfully,

JEREMIAH J. CROWLEY.

LETTER TO POPE PIUS X, No. 3.

Subject: The Failure of the Romanist Priesthood as an Instrumentality of Human Upliftment.

"Your Holiness:"

Your priesthood has been tried and found wanting. Your missionaries have nowhere builded structures of permanency. Why? Because they have preached popery, not the gospel of Jesus Christ. You point, indeed, to your Francis Xaviers and others. Xavier was a gloomy fanatic, whose work left no enduring result in the Far East, where your historians claim for him millions of conversions. Compared he may not be for one moment with the immortal David Livingstone, brave, tireless "watchman of the night, who toiled when all was dark." What other man, but true Christian missionary like Livingstone, could draw fitting eulogy like that from the diamond pen of Adelaide M. Plumtre:

Who is 't that asks that he be not forgot?
Why should he miss his fellows' common lot?
Why speak of him, after a hundred years,
When Time has wov'n oblivion o'er his peers?

This was the man who left the laboring loom,
Forsook the student's life, to pierce the gloom
Of matted jungle, brave the swamp's foul breath,
In Africa. Where ofttimes lonely Death

Stood by the flood, lurked in the treach'rous grass,
And watched, with greedy eyes, his victim pass.
Dauntless, the traveller walked; nor storm nor sun
Feared he, "immortal till his work was done."
Light weighed he wealth, and those dear household joys
That dip the scale when men in judgment poise
That good 'gainst this, well knowing that they choose
But once. So chose he, wittingly, to lose
All that strong men hold dear, that he might save
From his long doom of woe the moaning slave.
This was his hope—to salve "the open sore"
That bled the world, and for this cause he bore
Loss of all earthly honors, counting it but gain,
If he might win the world to loathe the stain
And curse of slavery. Yet not this alone
Could satisfy the heart of Livingstone.
Forever as he went he held on high
The Cross of Him who loved enough to die.
So passed he through the land, righting the wrong,
Helping the weak to struggle with the strong.
Telling of love and making love seem true
Because he sought the deeds of love to do.

I have interesting testimony from the Very Rev. E. J. Vattmann, "Missionary Apostolic," and Chaplain U. S. Army, an enterprising Catholic priest, who, by President McKinley's own appointment, visited the Philippine Islands on an official mission. His mission was to ascertain, right on the ground, the social and religious conditions of the Philippine populations, with the view of enabling the American Government to devise—from information such as he might obtain—the best measures for establishing an enduring form of government in the archipelago under distinctly American auspices.

Father Vattmann informed me personally on

his return from the Philippines that ninety-eight per cent of the priests in the Philippines were living brazenly and defiantly in concubinage the most flagrant and often revolting.

When Vattmann gave me this information, he was soliciting immunity from exposure for his friend and co-worker, Father Heldmann, to whose shameless exploits explicit reference is made on pages 412-415 of my book, "Romanism—A Menace to the Nation."

Vattmann, when stationed as Senior U. S. Army Chaplain at Fort Sheridan, near Chicago, spent the major part of his time going about from one priest's house to another in the city, dining, wining, and soliciting moneys for purgatorial masses, reaping rich harvests indeed.

Vattmann is now a pensioner on the United States Treasury—but besides drawing pay from our Government for services (?), he acts as Secretary, member of the Board of Directors, and of the Executive Committee of "The Catholic Colonization Society, U. S. A.," with headquarters in Chicago. This Society has agents at work all over Europe. See "Romanism—A Menace to the Nation," Chapter VI, pp. 104-108.

For his services as Secretary and Director of this organization Vattmann draws liberal pay. He stands in well with railroads and other transportation agencies, to whose revenues the land companies controlled by this Catholic Colonization Society are liberal contributors, for the con-

veyance of immigrants to their destination in various parts of the West and Southwest.

The owners of the lands upon which the Catholic settlements of Vattmann's organization are founded provide, free of charge, Romanist church buildings, schools, nunneries, and priests' houses, thus placing foreign-governed Roman Church in absolute control of large sections of American territory.

Your missionaries replace a purely pagan superstition with a semi-Christian superstition incapable of inspiring respect for the Christian domestic life established by the religious system of Jesus Christ. Your unmarried missionaries often lead in pagan lands lives sadly at variance with Gospel teachings. The lecherous missionary can not inspire intelligent heathens, (millions of intelligent heathens there are), with respect for clean, moral living.

Your clergy are taught disrespect for the married state. Often they revolt from the cruel condition of unmoral servitude imposed by a heartless System. A recent instance is just one of many constantly occurring in this and other countries:

VOWS OF CELIBACY CAST OFF BY PRIEST FOR A RECTORSHIP.

Special dispatch to Commercial Tribune.

NEW YORK, Feb. 16th.—For the first time in New York Church circles a Roman Catholic priest of years of experience, and for the last five years

of great prominence, entered to-day upon the rectorship of a Protestant Episcopal Church.

The Rev. William Thomas Walsh, a leading member of the Society of St. Paul, or as they are better known, the Paulist Fathers, whose church is that of St. Paul the Apostle, at Columbus Avenue and Sixtieth Street, became rector of St. Mary's Episcopal Church, Alexander Avenue, near 142d Street, one of the old and well-known Episcopal Churches of the Bronx.

During his connection with the Paulist Fathers, Father Walsh was one of the special preachers to non-Catholics. He was selected for this work because of his eloquence and because of his ability to argue in favor of Catholicism and against the Protestants. Last November Bishop Greer received him into the Episcopal Church without additional ordination, but requiring a good deal of study of the Protestant position. To-day he put him in charge of St. Mary's, whose vestry has formally elected him rector.—*The Commercial Tribune,* Cincinnati, February 17, 1913.

The Independent, New York, July 3, 1913, refers to the withdrawal, within a few years, of seven Paulist Fathers from that Order, and of not a few other priests in this country and in Europe, a number of them even Jesuits.

No respect has your System for the sacredness of the marriage tie. Money may buy divorce from your courts, which override and defy all State laws on the subject of marriage.

How the papal divorce tribunals bleed litigants for all they are worth is clear from the following:

Rota to Consider Gould-Talleyrand Marriage.

Defender of Matrimonial Bond Appeals from Recent Annulment.

Rome, March 8th.—Mgr. Parrillo, defender of the matrimonial bond, has appealed against the recent decision of the Rota Tribunal, annulling the marriage of Count Boni de Castellane and Anna Gould, now the Duchess de Talleyrand.

Two decisions have already been rendered by this court—the first, against Count de Castellane, who sought the annulment, and the second, reversing the former decree and granting the annulment. The case will now come up for the third time at the sitting of the Rota, about two months hence, and Mgr. Parrillo's appeal has been entrusted to Mgr. John Prior, an English member of the Rota Tribunal, for the necessary investigations.

No matter what the decision of this court may be, another appeal is possible, but only if based on errors in the procedure or in the law, or on new evidence. In that event the Segnatura Tribunal, the Supreme Court of the Vatican, might either reject the appeal, or, if it admits the claims, decide that there must be another hearing before the Rota Tribunal. It is not probable that a final decision will be reached before July or August.—*Courier-Journal,* Louisville, Ky., March 9, 1913.

Boni Castellane Wins New Victory.

Papal Tribunal Annuls Marriage—Verdict Will Be Combated by Another Body.

Special Cable to Commercial Tribune.

Rome, May 3d.—The verdict of the Tribunal of the Rota annulling the marriage of Count Boni

de Castellane to Anna Gould, now the Duchess of Talleyrand-Perigord, will shortly be published. Count Boni de Castellane has been trying to secure this annulment for some time, and has carried the matter through several of the Vatican tribunals. The following is an authentic summary of the decision of the Rota Tribunal:

> "This case was brought before three Judges of the Rota Tribunal, who heard the evidence of the plaintiff, which showed that Anna Gould's consent to a Catholic ceremony and the other necessary agreements before the marriage was invalid. Following this witness, the court heard Count John de Castellane, a brother of the plaintiff; Prince John del Drago, and Mrs. Catherine Cameron.
>
> "Further evidence was brought by the plaintiff to show that even after their marriage Anna insisted that she was free to divorce her husband. The evidence produced by the defendant with the object of proving that neither before nor after marriage had she spoken of divorce consisted of the following witnesses: Howard Gould, Edwin Gould, George Gould, Edith Kingdon Gould, Addie Woodward Adams, and Edna Montgomery. After quoting numerous canonists, the Judges declared the marriage null and void for lack of consent."

As soon as this decision is promulgated the defenders of the matrimonial bond will appeal against it, and the case will be brought before the Rota Tribunal. The Duchess Talleyrand-

Perigord has instructed Mgr. Patrizi to look after her interest and further evidence, since the case has been decided against her for lack of sufficient evidence.—*The Commercial Tribune,* Cincinnati, May 4, 1913.

Pope Pius X, "Vicar of Christ," acting as Chief Justice in the Castellane-Gould divorce case recently before the Vatican's Supreme Court of Divorce, decides finally in favor of Count Boni. *The Catholic Telegraph,* June 19, 1913, tells part of the inhuman, un-Christian story:

CASTELLANE-GOULD CASE

Finally Decided in Favor of the Count

[Catholic Press Association.]

Rome, June 7.—The second Rota judgment in the Castellane-Gould marriage case upsets the previous sentence and declares the marriage null. The count based his first appeal to the Holy See on the plea that Anna Gould married him with the intention of getting a divorce—which is contrary to the very essence of Christian marriage. The Rota found that his case was not sufficiently proved, and decided against him. He appealed. The evidence he adduced was that a quarter of an hour before the marriage Anna Gould declared to his (the count's) mother that she did not really know if she wished to be married or not. To the Prince del Drago she said:

> Yes, I will go before the archbishop, as you tell me that it must be so, but, understand clearly, I am getting married without really knowing why, and under pressure from the count, without having time to reflect. In my case, I want both

> you and the count to fully understand that I am a Protestant and an American, while he is a Catholic and French; that marriage for us has not the same significance; and that I am determined to leave him and get a divorce if I like. We have the advantage over you Catholics that we can marry again and you can not. That is why I did not want to become a Catholic.

Three other witnesses besides the Prince del Drago bore out this statement.

Anna Gould denied having used these words, and said she accepted the marriage freely. She never spoke of divorce during the first three years of married life. Then she had suspicions, later amounting to certainty, of his infidelity, and she got a separation, and subsequently a divorce. Asked if at the moment of marriage she intended to remain always with her husband or if she had a divorce in her mind, she replied:

> I was still quite a child. The possibility of a second marriage had not occurred to me. I said "yes" as I was getting married in the ordinary way that any one gets married. I had no other thought.

The judges note several discrepancies in her evidence. Turning to the law of the case, they put above all the absolute principle of the indissolubility of marriage being a sacrament. They quote authorities, from St. Thomas Aquinas to Cardinal Gasparri, to the effect that a marriage in which the indissolubility is not recognized is not a marriage. On that account they upset the previous decision and declare the marriage null.

The Roman Catholic Church decrees and declares that her pious, pure, faithful, and loyal son Boni is now free to marry again, and that the children born to him by his lawful and legitimate wife, Anna Castellane, *neé* Gould, are *"bastards"!!!*

Were the litigants in this Castellane case poor, Rome had never given it the smallest attention. But Boni de Castellane has managed somehow to lay hand on an abundant supply of cash; the Duke de Sagan has now, and always has had it, in plenty; so also have the Goulds. Thus the Roman ecclesiastical vampires fatten on the prolongation of this and similar cases. And yet, we are told there is no divorce in the Catholic Church.

The most indecent and libidinous books extant are the treatises on what the Romanist clergy call Moral (?) Theology. These books are for the exclusive use of the clergy. They laugh and joke about their suggestiveness in every-day speech. Before, in fact, any young man is advanced to priestly orders, he is subjected to special instruction on sins of the flesh, even the most forbidding and abominable, by some older priestly professor.

To keep up appearances as defenders of social purity, the Romanist bishops of Ireland have of late entered upon a crusade against British papers accused of licentious tendencies and teachings. A letter from Dublin, February 22, 1913,

to the *Courier-Journal,* Louisville, Ky., gives a view of this hypercritical, not to say hypocritical, Romanist movement:

DUBLIN, February 22d.—(Special.)—The campaign against the "vile publications which come to us from across the water"—the words are those used by the Catholic Bishop of Derry—gathers in force and vehemence. It must be admitted that the enthusiasm which has led to the boycott of Dublin news stores which handle certain English publications is not entirely due to a dislike of pernicious literature.

The opportunity of getting even with English newspapers is far too tempting to be resisted. With characteristic humor even the "Hooligans" of Dublin have joined in this purity crusade, which has for its professed object the suppression of the sale in Ireland of half a dozen Sunday newspapers published in England, which get huge circulation chiefly by their detailed reports of filthy divorce and police court cases.

It will interest American readers to know that the Sunday newspaper published by W. R. Hearst in London—*The Weekly Budget*—is not blacklisted by these crusaders. It is one of the few English Sunday newspapers that are now allowed to be sold openly in the streets of Dublin.

MAY CAUSE TROUBLE.

This agitation has already resulted in arrests, and may cause actions for criminal conspiracy to be brought by the English proprietors of the banned newspapers. Two well-to-do brothers named Larkin recently were arrested and fined $5 apiece for causing obstruction on Sunday afternoon by distributing handbills in Dorset Street, outside of an offending news-vendor's

store, and refusing to desist in compliance with the policeman's request. The Larkins are members of the Dublin Vigilance Committee, supported by practically every bishop in Ireland, and is adopting in the cause of Christian purity those time-honored methods of boycott and intimidation that played such prominent part in Ireland's struggle for self-government.

The handbills which caused the disturbance bore the inscription: "Do n't deal with shops which sell bad Sunday papers or other evil literature."

After the arrests were made a great crowd threw mud into the news-vendor's store, and his windows were covered with Purity placards. Other arrests are likely to be made in the near future.

An interesting phase of this agitation is that in the eye of the law the blacklisted English newspapers are entirely respectable. They also have the largest circulations of any newspapers in the world, two of them exceeding 2,000,000 every Sunday. Yet they publish details in connection with assault and other cases that would never find their way into a daily newspaper in the United States.

Irish Are Determined.

How determined the Irish people are to put a stop to the circulation of such newspapers can be gauged from the statements made on the subject by the following religious leaders:

> Cardinal Logue—"I have often before warned the people against the moral ruin to which so many are exposed by vile publications, which are not only offered, but forced upon them by every

device ingenuity can suggest. Unscrupulous agents for a little ill-gotten gain circulate these publications in spite of all remonstrance. What is most astonishing is that this corrupting traffic goes on openly under the very eyes of the supposed guardians of public order and decency, without the least effort to bring the delinquents to account. They tell of detectives and employ every device and disguise—and rightly so—to trap even those who adulterate food; one would think that similar ingenuity would be well employed in detecting the corrupters of public morals. It is not so in other countries, even in those governed by the professed enemies of Christianity. Thank God! our people have at last taken the matter in their own hands; and they have embarked in a noble cause."

Dr. Walsh, Archbishop of Dublin.—"There are in this city persons calling themselves Catholics who, by taking part in this sinful traffic in publications of a debasing, seductive, or otherwise irreligious character, lend themselves to the diabolical work of undermining both the morals and the faith of our Catholic people. Let it be clearly understood that such unworthy members of the Church, as long as they persevere in their evil courses, are unworthy to be admitted to the sacraments."

Dr. Healy Advises a Boycott.

Dr. Healy, Archbishop of Tuam.—"Those booksellers where this unsavory

literature is exposed for sale must be cautioned, and if they persist in such noxious traffic, the faithful must be warned against frequenting their shops for any purpose."

Dr. Fennelly, Archbishop of Cashel.—"In the case of the destroyers of purity by the sale of bad literature, the Lord will rush at them on the day of judgment with the fury of a wild beast robbed of her whelps, and take vengeance on them for the souls of which He is being robbed by their abominable traffic."

Dr. McHugh, Bishop of Derry.—"Irish publications like the *Irish Press* are as a rule pure and clean. The great source of danger is to be found in the vile publications which come to us from across the water. Is it not an intolerable state of things to find a few persons for the sake of worldly gain undermining and corrupting the morality of a people?"

From the foregoing it can be readily seen how determined and serious are the leading spirits of this campaign, although half the zest of the fight, from the public point of view, lies in the fact that all this class of literature is published in well-behaved England.

If the prohibition of immoral literature came from a notably clean and moral body of men, attention profound it would surely command. But the Irish Roman Catholic bishops are not noteworthy for clean moral living or sobriety. One Irish bishop was by Leo XIII forced to re-

sign on a well-proven charge of bastardy. Others just as guilty have escaped deposition because cunning enough to cover their tracks.

There lived for several years in Toronto, Canada, one Timothy O'Mahony, Bishop of Eudocia, *in partibus infidelium* (in infidel parts),* Auxiliary to the Archbishop of Toronto, and pastor of St. Paul's Roman Catholic Church in that city. This man O'Mahony came to Canada with a past redolent of grossest licentiousness. O'Mahony, native of Cork, Ireland, was product direct and legitimate of the Roman Propaganda. Educated in Rome, ordained in Rome, Roman to the very uttermost limits of his being, in morality, in ambition, and in activity, he came back to Cork, where he was appointed assistant pastor of St. Finnbarr's parish. To prove the orthodoxy and thoroughness of his Roman training, he became while there father of a child, "Mary O'Mahony." Named soon after, in 1870, Bishop of Armidale, Australia, he voted in the Vatican Council for papal infallibility, and then went to his antipodean diocese to test the fallibility of women. He became in a short time father of several children.

Archbishop Vaughan, of Sydney, impelled by public opinion, petitioned Rome for O'Mahony's removal. Brazen and defiant, O'Mahony went to

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*When Bishops have to be shelved for crime, or any other cause, or given a titular standing, Rome accords them a title taken from Ægean Sea Islands or Asia or Africa, where schismatics, pagans and infidels now hold sway. The shelved or nominal prelate is not obliged to go to his new diocese. He is simply reduced to a condition of innocuous desuetude. Leo XIII. abolished the title *in partibus infidelium*, substituting for it "Titular Bishop of Eudocia, Æchinas, etc." Coadjutor and auxiliary bishops receive only titular standing.

the Eternal City and made some attempt at defense, but the Propaganda, knowing his record in Ireland and in Australia, promoted His Lordship to Toronto, Canada—*"Promoveatur ut removeatur"* ("Let him be promoted that he may be removed").

Archbishop John Joseph Lynch, of Toronto, himself under gravest charges of personal misconduct, happened at the time to be in Rome. Lynch entered into an agreement with the Propaganda. If the latter dropped its charges against him, he (Lynch) would relieve Rome and the Propaganda of the very unwelcome presence and importunities of Papa O'Mahony. Coming to Canada, O'Mahony began conspiring against his benefactor, Lynch, and made himself odious to the public in the Christian city of Toronto by some deplorable alcoholic outbreaks.

There was, in 1874, held at Quebec a bicentenary celebration of the foundation of that Roman Catholic diocese. Bishops from all parts of the Canadian Dominion were invited to be present. The English-speaking preacher for the occasion was to be "The Most Reverend" John Joseph Lynch, of Toronto. But "His Grace" was, on the night appointed for his sermon, so very much under the influence of intoxicants as to be forced to remain in retirement. The sermon was preached by an itinerant priest!

"The Right Reverend" John Walsh, Bishop of London, Ontario, Canada, paid for years house rent for a disreputable woman. This same prel-

ate was several times taken off the street by his priests when his helplessly intoxicated condition gave scandal to passersby. His grossly immoral conduct caused several sisters to leave one of the convents of his episcopal city. His administration there ended in financial scandal.

This same bishop imported from Ireland a priest, whom he appointed Secretary of the Diocese and pastor of St. Mary's Church, London. His Lordship's secretary proved an enterprising disciple of Venus. He supported several mistresses. He was forbidden the home of a well-known Catholic publisher, this judicious publisher having an impressionable daughter who had fallen victim of the Secretary's good graces. This lecherous "Ambassador (?) of Christ" is now office bearer—to-wit, one of the Examiners of the clergy—in the State of Nebraska!

For his success in promoting morality *per se et per alios,* the libidinous Bishop of London aforesaid was by Rome promoted to the archiepiscopal see of Toronto, Canada.

"The Right Reverend" John O'Brien, D. D., Bishop of Kingston, Ontario, died, in 1879, of alcoholism in a Quebec hotel. The see of Kingston having fallen vacant under circumstances most painful and humiliating, the Vatican appointed thereto an Irish priest, James Vincent Cleary, of the diocese of Waterford. Cleary was high-strung, injudicious, and intemperate. He had large quantities of Irish whisky shipped to him direct from the "old sod," the boxes bear-

ing the label, "Books, not to be opened." A zealous customs officer at Kingston, allowing his curiosity to master discretion, once insisted on having a box of these episcopally consigned "books" opened. There were in the box more bottles than books. But the indiscreet officer soon after got warning from his superiors at Ottawa to leave the Bishop's "books" severely alone.

A favorite at the Vatican in marked degree was Bishop Cleary. He was a liberal contributor to "Peter's Pence" collections. He brought on his every visit to Rome a heavy contribution, levied *vi et armis,* from his Canadian diocese. Bishop Cleary was in consequence promoted to archiepiscopal honors. But no honors that Rome could give increased his popularity in the Canadian Dominion. He was, from first to last, one of the most unpopular prelates that ever held ecclesiastical sway in the Dominion.

J. M. Bruyere, who served as Vicar General under three Upper Canadian Bishops—De Charbonnel, of Toronto; Pinsonneault, of Sandwich, and Walsh, of London—had a typically interesting "missionary" career. Coming to America from Lyons, France, he first distinguished himself in New Orleans as an ardent devotee of Venus.

Things getting too warm for him on the Gulf Coast, he moved northward to Kentucky. There his attentions to Negro wenches and white slaves involving him in trouble, he moved to Toronto, where Bishop De Charbonnel, his fellow-country-

man, made him Vicar General. He was not long in Toronto till he seduced a young woman of St. Paul's parish. Father Fitzmaurice, a respectable priest, pastor of that Church, entered formal protest against Bruyere before Bishop Phelan, of Kingston, Senior Bishop of the Province. But Bishop Phelan, dying a few days after the receipt of the complaint without action taken thereon, the Fitzmaurice document, found among Phelan's papers, was acted on in a way very different from that which justice and decency called for.

De Charbonnel, getting hold of the complaint, suspended Fitzmaurice for noble duty done! The people of Toronto refused, however, to approve Bishop De Charbonnel's action. All the more so as Soulerin, another French Vicar General of this very French Bishop, had, about the same time, seduced a nun. Murmurs of discontent first filled the air; a roar of indignation was headed off by the Vatican, which, advised of the demoralization brought on in Toronto by the beastly impurity of that city's two Vicar Generals, Bruyere and Soulerin, as well as other priests in high places, disgusted at De Charbonnel's incompetency, which had made him a by-word and a reproach among leading Canadian Catholics, finally forced him to take an Irish-born Coadjutor, the aforesaid John Joseph Lynch, who, consecrated on November 20, 1859, became Bishop of Toronto April 26, 1860. De Charbonnel, followed by curses of a long outraged people, retired into a

French monastery, where he died in obscurity in 1891.

Bruyere withdrew, on De Charbonnel's retirement from Toronto, to another French Bishop, Pinsonneault, of Sandwich, a little French town opposite Detroit, made an episcopal see solely because it was French. There Bruyere, installed again as Vicar General, once more made himself odious to priests and people. Pinsonneault, vain and weak-minded, following Bruyere's evil counsels, went on from one blunder to another till, forced to resign in 1866, after a ten years' inglorious administration, he sunk into needed oblivion.

When the aforesaid John Walsh became, in November, 1867, Bishop of Sandwich, he retained Bruyere as Vicar General. Moving the see back to London in 1869, Walsh brought Bruyere to that thriving city. There for twenty or more years this little Frenchman, owing to Walsh's alcoholic incompetency, lorded it mercilessly over priests and religious, male and female. His whole career in America was blackened by cruelty, lust, and selfish intolerance. Typical Roman "missionary" indeed!

The case of Rev. J. P. Molphy, of Ingersoll, Ontario, calls for special mention. Dying, this man left $10,000 to a young lady, Miss ———, forgetting his two poor sisters, whose hard-earned money—made by them as chambermaids in New York City—secured him ordination as a priest. Molphy stood at one time so high in his

Church as to be elected to the office of Grand President of the Catholic Mutual Benefit Association, commonly called the C. M. B. A. Noble celibate, in very truth!

Coming to Ottawa, the capital of the Canadian Dominion, we find a young French Canadian priest named Duhamel, made, in 1874, bishop of that important see. Little else had this young man to commend him for episcopal honors save the fact of his being a French Canadian, an all-important qualification with the hierarchs of Quebec.

The leading, the most active priest then in Ottawa was a native of old France, "Father" Porcile. Full of Gallic enthusiasm, Porcile established, with Bishop Duhamel's warmest approval a new Religious Order to be devoted to teaching Catholic children. Some well-meaning young men entered the new Order. It had not been many weeks in existence when the whole community was startled and shocked by the revelation that Porcile had attempted to pervert the first home of the new Order into a temple of Sodom! Porcile fled, and the short-lived Order was suppressed. Not so, however, Porcile. He joined in New York the Order of the "Fathers of Mercy." Of this Order, notwithstanding his Ottawa record, he became a presiding officer. He established at Vineland, N. J., under the auspices of the Fathers of Mercy, a College of the Sacred Heart, which became in a very short time such a repellent den of infamy that, upon repeated

complaints from Vineland's good citizens, Bishop O'Farrell of Trenton was compelled to suppress the institution. Porcile is now, or was recently, pastor of "Our Lady of Lourdes" Church, Brooklyn, N. Y.

Some years after his Porcilian experience, Bishop Duhamel sent for clerical training to Rome a young Irish Canadian candidate for holy orders, named Farrell J. McGovern. Returning to Canada immediately after ordination, McGovern was named "private Secretary" to "His Grace" Archbishop Duhamel. The latter had been, in 1886, raised to the archiepiscopal honors due his overwhelmingly generous contributions to "Peter's Pence." Young McGovern, profiting by his Roman training and experiences, resolved to secure for his own use and benefit in Ottawa a subservient and devoted "priestess." He found the "priestess," but his attentions to the lady were so defiant of discretion and decency that the Archbishop was obliged to relegate his "private Secretary" to rural quiet and oblivion.

Interesting, too, is the case of "Father" H. J. McDevitt, D. D. (Doctor of Divinity), now of Portland, Oregon, where he is rector of the cathedral. McDevitt is a graduate of the American College in Rome. Made pastor, soon after ordination, of the Sacred Heart parish, Dayton, Ohio, he led a life of scandal so gross that he had to fly suddenly and finally from that city and State under threat of certain public exposure. The article for the press *in re* the McDevitt scan-

dal had been actually written and was ready for publication at the time of his flight.

McDevitt told his credulous friends, before leaving Dayton, that, finding the life of the ordinary secular priest not rigorous enough, he had decided on joining the Passionist (should it be passionate?) Fathers.

Instead, he went to Omaha, but, things getting too hot for him even there, he moved to the more inviting and salubrious atmosphere of the Pacific Coast. He is Archbishop Christie's *fidus Achates,* and champion of the Knights of Columbus.

McDevitt's successor as pastor of the Sacred Heart parish, Dayton, was "Father" Finnerty, who had for housekeeper an English ex-barmaid of undoubted sportive proclivities. Finnerty's conduct with this and other women was so shameless as to constitute a grievous public scandal. He went so far as to visit a hotel in a neighboring city with this ex-barmaid mistress, and register with her as husband and wife. This audacious indecency forced the Catholics of Dayton to rid themselves of his uncleanly presence.

A Dominican priest named Thompson was, according to the *Daily News,* Portland, Oregon, December 3, 1909, indicted there by the Federal Grand Jury for sending indescribably obscene matter through the United States mails, to two women in San Francisco. (See "Romanism—A Menace to the Nation," p. 387.)

The evidence against Thompson was overwhelming and most revolting. Language refuses

to express the baseness of the fellow's conduct, decency rebels at the monstrosity of his indecencies. There is no parallel for his fiendishness, even in the annals of the Borgian papal era. I have personal knowledge of all the facts and details of this most forbidding case, derived from official sources, which, should it be translated into print, would damn forever the whole iniquitous institution of the Romish priesthood.

"Rev. Father" W. R. Thompson was brought before Judge Wolverton. To head off revolting exposures, Priest Thompson entered at once a plea of guilty. There was no evidence, in detail, submitted. The confession of guilt was made to preclude it. Judge Wolverton, instead of immediately pronouncing condign punishment on this vile transgressor of all laws of civic and personal, Christian and individual decency, suspended sentence! Mild, humane Judge! How considerate to a priestly leper, deliberately using the mails of the United States to spread the virulence of his own moral distemper!

Judge Wolverton, finally yielding to pressure of prelates, priests, and politicians, turned Thompson over to the Dominican Fathers, with the understanding that he be placed in a sanitarium.

Where is Thompson to-day? Why is he not behind prison bars? Why is not this wretch who polluted the country's mails with sponges filled with his own seminal emissions not on a rock pile, where others are expiating crimes of less

revolting character? Let intriguing Romish prelate and ward-heeling Knight of Columbus answer. Why is this infamous corrupter of American womanhood, this base and brutal violator of American homes permitted to walk a free man on the soil of the United States, while the youth who steals a nickel, mayhap, to buy food, is incarcerated for years in reformatory cells?

The Thompson incident is typical manifestation of uncontrollable priestly lust and turpitude. All, who dare do it—I refer to priests—or would do as Thompson did, if the fear of lynch law did not hold them back.

Among Rome's legion of lecherous priests in America there are hundreds of Thompsons. Look to it, reader, that some such an one is not, at this moment, polluting the sanctuary of your own home, or, at all events, busy with lechery in your own home town!

The Postoffice Department at Washington is being appealed to by Roman Catholic societies, and by individual Romanists of influence, lay and clerical, to exclude *The Menace* and such papers from the mails. *The Menace* is letting in the light on Roman infamies, such as the Thompson case. This good work is being promoted by several other papers of courage and conviction. The Romanists demand the exclusion of all such from the mails.

Romanists complain of *The Menace* and papers of its kind and class, but is there one of their own publications that does not, week in and week

out, month in and month out, wallow in libellous and lying attacks on Protestant Christians and on Protestant organizations? Protestant denominations are, by the Romish press, denounced continuously, in language of the foulest character; Protestant clergymen, of highest class and standing, calumniated and vilified in lowest forms of speech; Protestant societies and orders charged with every crime on the calendar; Protestant missionaries abused and ridiculed.

The Catholic paper and periodical reek with infamous libel. Libel is, in fact, their chief stock in trade. Without it, they had little to say. With it, they fill column after column with choicest billingsgate and coarse mendaciousness.

The young mind, fed on the un-Christian, iniquitous, untruthful, and slanderous pabulum doled out every week by the Catholic press, blessed by pope and commended by prelates and priests—the people in many cases are ordered to pay for and take these vile sheets—is certain to be warped and darkened, perverted and demoralized.

If the mails of the United States are to be denied to any class of papers, it should be to Romanist organs of mendacity and calumny. Catholic books, too, filled with savage assaults on Protestantism, or reeking with obscene filth, or blackened with historic lie, pass in tons every year through the mails of the United States. Should these not call for attention from the Postmaster General?

Now, I do ask the fair-minded people of America, and the Postoffice Department in particular: Are you going to deny the mails to *The Menace* and other outspoken American papers, and permit priestly violators of America's postal laws like Thompson, to go scot free, when convicted of guilty misuse and pollution of the mails? Is there to be one law for Protestant Americans and another for Romanist priests? Must the one suffer for denouncing organized crime, while the other is permitted to use the mails of the country to debauch girlhood and destroy womanhood?

Does Woodrow Wilson's Administration want to plunge America into the horrors of a revolution?

No city in all rural Ohio with a more law-abiding and self-respecting Christian people than Troy, in Miami County. Startled, beyond power of expression, was this decent community when, in the early spring of 1906, rumor, specific and persistent, fastened on "Rev. Father" F. J. Knipper, of St. Patrick's Church, the shockingly atrocious charge of mistreating several young girls of his parish, in manner and by methods of revolting and unnatural indecency. These stupendous indecencies were committed on young girls most of them not yet out of short dresses, while Knipper was, ostensibly, preparing them for Confession and first Communion.

Advised of Knipper's misconduct, Archbishop Moeller tardily appointed one Quatman, priest of

Sidney, Ohio, to visit Troy and investigate (?) the charges against Knipper.

Knipper had, meantime, fled the coop. Quatman's visit to Troy had been fixed by Archbishop Moeller for a Sunday, but, on the previous Wednesday, Knipper got to Cincinnati, whence, with the connivance no doubt, of his superiors, he fled into parts for a time to the general public unknown.

Quatman, after reading at the close of "Holy Mass" the letter of Archbishop Moeller, of Cincinnati, sympathizing with the broken-hearted parents of the outraged girls, and with the congregation generally, knew very well that Knipper was somewhere beyond the clutches of Ohio law, and the indignation of an aroused American community, closely safeguarded from just punishment by "Holy Mother Church." Hence, he (Quatman) felt free to condemn, in stentorian tones, the infamous and unnatural fugitive from justice, and hope (?) that he might be captured!

Quatman read, also, to the congregation of St. Patrick's, Troy, the archiepiscopal document appointing him auditor of an investigating (?) committee, and then bravely invited every one knowing anything against the fugitive Knipper to appear before him.

William Burgin, father of one of the wronged girls, who had sworn out a warrant against Knipper, made accordingly a statement to Quatman,

who urged him not to blame the Church or Knipper's family for the misdeeds of the foul priestly monster, flying from the law and from the wrath of an outraged Christian community.

Here it is pertinent to call attention to the *Bull, "Motu Proprio,"* issued October 9, 1911, by Pope Pius X, which excommunicates any person, lay or cleric, man or woman, who shall without the permission of ecclesiastical authorities, summon any Roman Catholic ecclesiastic before a lay tribunal either in a civil or criminal case. (See "Romanism—A Menace to the Nation," pp. 185, 186.)

Between the Wednesday, when Knipper was seen in Cincinnati, and the Sunday on which Quatman visited Troy, Knipper had found time, as it soon after developed, to get over to Canada, and find safe asylum in one of the clerical fortresses of that country, where priestly inebriates, lechers, seducers, sodomites, and murderers obtain for a time hospitable and even luxurious cover. Quatman's investigation was a farce. Moeller's letters added insult to injury! For Moeller actually paid for Knipper's keep in Canada.

These ecclesiastical houses of refuge, relaxation, and entertainment for criminal priests, of which there are several in the United States, are worth attention from officers of justice and the public generally. There the popish Church harbors, protects, amuses, and cheers up not only criminal priests, drunkards, seducers, rap-

ists, sodomites, and even murderers, but also lay criminals of every sort able to put up the cash. And the irony of the whole abominable travesty on justice and religion is emphasized by the fact that the foul priests immured in these shelters of unpunished rascality actually celebrate "Holy Mass" every morning!

So shameful the conduct of these "protected" criminal priests that the civil authorities at Longue Pointe, Canada, felt constrained in the public interest, to forbid the "Ambassadors of Christ" retired to the priestly refuge house in that locality, from appearing on the king's highway, which some of these saintly hermits had enlivened by insulting women and girls.

There was executed in Massachusetts not long ago a Baptist minister named Richeson, who had seduced and then poisoned a too confiding girl of his flock. Richeson's crime was grave and the punishment meted out duly called for. But how different the treatment awarded to Catholic priests guilty of destroying girls? Instances like the Knipper case abound everywhere. That, for instance, of Priest Boyle, of North Carolina, who some years ago turned his church edifice into a brothel, attracted nation-wide attention. He assaulted in his room in the church building a respectable young lady, daughter of one of the leading Catholic families of the Southland. His guilt was so atrocious as to be incontestible, and when the sentence of death was first pronounced on him, not a dissenting voice was raised

in all North Carolina or anywhere else, North or South. James Cardinal Gibbons and other Catholic prelates at once, however, got busy. They first had the death sentence modified into one condemning Boyle for life to State's prison. No sooner had Boyle been placed behind the State's bars, than the aforesaid Gibbons and his hierarchical associates started to obtain his release. They finally succeeded, and Boyle is to-day busy in priestly ranks somewhere, under some assumed name, seducing other women, violating girls, and preparing himself generally by studied and ceaseless licentiousness for high place in the priestly elysium. No purgatory for Boyle and his likes!

One O'Grady, an Irish priest who had seduced a girl named Gilmartin, in the old land, followed her to America, where she had fled from his lecherous attentions. Tracing her to Cincinnati, O'Grady foully murdered her on Central Avenue, a busy thoroughfare of Cincinnati. The cowardly murderer then feigned insanity, and finally succeeded in escaping from the lunatic asylum. Rome's cunning Italian hand is all too visible in O'Grady's deliverance from the punishment his atrocity called for. O'Grady is to-day exercising the "sacred" ministry under an assumed name, of course.

That the race of Knippers is still alive and active in Ohio, two other Ohio instances of priestly depravity, both recent, very clearly demonstrate. The police records of every city of

any size in America can offer similar, and several even worse, instances of depravity on the part of James Cardinal Gibbons' "Ambassadors of Christ." But let the Ohio cases speak here.

There was arrested on July 26, 1912, at 10.15 P. M., as the police official records very clearly show, one "John Smith," residence, Cheviot, Ohio. He gave his occupation as "clerk," and his age as twenty-eight. The arresting officer was George Gerwe. The officer in charge of this police station was Lieutenant Jacob Conver. "John Smith's" real name is "Rev. Father" Otto B. Auer, of St. Martin's Church, Cincinnati, Ohio.

He had been carried from a saloon, southeast corner Harrison and Spring Grove Avenues, in a state of intoxication which had reduced him almost to helplessness. Placed, at first, by Patrolman Gerwe and an unknown citizen in a hallway of the Buck Building, at southwest corner Harrison and Spring Grove Avenues, he befouled himself, vomited on the floor, and created such a stench about the place that a lady residing on the third floor, after making investigation and discovering the real facts of the case, called up the Fifth District Police Station, and threatened to notify the Chief of Police unless the vile drunken priest was at once taken out of the place. Lieutenant Conver directed the patrol to gather in "Father" Auer, who at the Police Station registered as "John Smith."

Having been gathered in for safe keeping

only, "Father" Auer was let out in the morning to go and "sin some more."

Xenia, Ohio, not to be outdone by Dayton, or Troy, or Cincinnati, offers for consideration one "Rev. Father" F. P. Quinn, who in Kennedy's Official Catholic Directory for 1913, registers as pastor of St. Brigid's, Xenia, Ohio, where, besides a church, he has a parochial school, conducted by five Sisters of Charity, having in charge 132 pupils. What manner of instruction a school under Quinn's direction and control can impart will be made evident by the police record of Quinn, taken from official papers on file in Cincinnati police headquarters.

"Father" Quinn, a frequent visitor to Cincinnati, and patron of its gin mills and houses of prostitution, fell into the hands of this city's police, June 3, 1913, at 4.15 A. M. The charge registered against Quinn is that of disorderly conduct, his occupation that of "Priest (Catholic)." He was arrested in Bernice Parker's notorious dive, 307 Longworth Street. The police report of the case is signed by Lieutenant August Keidel, officer in charge.

The disturbance leading to Quinn's arrest on that date arose out of his refusal to meet the financial terms of the landlady. He had paid the Parker woman $5 to take out one of the girls in a taxicab. Returning to the house on Longworth Street, he offered $5 in addition to stay all night. The Parker woman demanded $10, but

finally yielded for peace' sake to Quinn's offer. The girl he wanted, however, fearing physical injury from Quinn, refused to spend the night with him.

Quinn thereupon started a "rough house," breaking up furniture and gas fixtures till the police patrol took him to the station.

The official records show that Priest Quinn was released on bond at 6.55 A. M., June 3, 1913, but failed to appear for trial at 9 A. M., sending to Judge Arthur Fricke a statement that he was ill from acute gastritis. Judge Fricke thereupon facetiously remarked on the suddenness with which "these fellows" took acute gastritis to escape appearance in court. The case was continued till July 10, 1913.

The testimony offered by Bernice Parker was to the effect that "this priest" had been a frequent visitor to her house of prostitution, and had been on several occasions during his eight years of visits to the place refused admission because of his brutal treatment of the girls and his generally violent conduct. Quinn had on this particular occasion (June 3, 1913), besides breaking up the furniture, etc., struck one of the girls in the Parker house, and driven all the women under cover to a room which they feared he might break into.

Searched at the police station, a pint bottle of whisky was found on him, and he fought hard to retain it. When the case was finally heard,

July 10, 1913, there was no prosecution and Priest Quinn escaped with a fine of $2, covering the costs in the case!

The information here given concerning Priests Auer and Quinn is, I repeat, taken from police and court records. The press of Cincinnati was studiously silent on these men's gross misconduct. Had either been a minister of a Protestant denomination, columns of notoriety had been given their lapses. One Cincinnati paper only gave brief mention to Quinn's indecencies, and then described the culprit as merely "saying" he was a priest.

No uncommon thing is it for priests in large cities, such as New York, Chicago, San Francisco, and New Orleans, to spend nights in houses of ill-fame, and ascend altars next morning in parish and convent chapels to say "Holy Mass!" The country priests come into the cities for lustful gratifications. The city priest moves away, for like purposes, a few blocks from his ordinary place of residence. O Rome, Rome, lust and hypocrisy are thy name!

Now comes Archbishop Moeller with dozens of such lecherous men under his charge issuing orders against "tango" dances. The Cincinnati *Evening Post,* August 5, 1913, publishes the following:

CATHOLICS ARE TOLD TO SHUN TANGO DANCES.

Any Cincinnati Catholics who may dance the tango, the turkey trot, and other objectionable glides, can not obtain forgiveness of their sins,

according to an announcement made Tuesday by Archbishop Henry Moeller. The statement of the archbishop indorses the stand of Bishop Thomas B. Byrne, of Nashville, who declared:

'Should any priest attempt to absolve such a penitent, the absolution would be worthless and the confession would be a curse rather than a blessing.'

Bishop Byrne ordered his priests not to forgive those who do these dances and repeat the sin after confessing it.

'Some time ago I warned Catholics,' said Archbishop Moeller. 'There is no doubt that the dances in question are immoral. Forgiveness for sin can only be given by priests to those who are truly penitent and resolve never again to commit sin. I have issued no order to the effect, but every clergyman in my archdiocese has the right to refuse to absolve those persons who persist in performing immoral dances.'

The Pittsburgh Catholic, July 17, 1913, offers the following:

BISHOP BYRNE'S EDICT.

Rt. Rev. Bishop Byrne, of Nashville, Tenn., has put the ban of his official censure on 'animal' dances—the turkey trot, the tango, and the bunny hug. His edict was read from every Catholic pulpit in the diocese on Sunday, June 29th. It is the most drastic yet recorded in the fight against rag dancing.

To turkey trot and remain a Catholic is now practically a matter of impossibility. The edict bars all offenders from participating in the sacraments. Bishop Byrne in his edict said that the new dances were 'an immoral amusement and

the approximate occasion of sin.' While they rarely failed, he declared, to affect the dancers.

The laity may not dance the "turkey trot," the "tango," or the "bunny hug;" the priest may, however, bring the blush of shame even to red-light women by monstrosities in their resorts that none save a Satanic disciple of highest degree could perpetrate. Why not, O Prelates Moeller and Byrne, lasso your libidinous priests before forbidding the "turkey trot," the "tango," and the "bunny hug" to the laity?

Think of it! The priest receives a purse full of cash from weeping, credulous poor people to say Masses for the release of their deceased kindred from Purgatory, and forthwith hies himself off to the red light patch to throw away this money, consecrated by the tears of unselfish love, upon the scarlet women of infamy!

Like instances of up-to-date priestly rottenness in all parts of the world could be related *ad infinitum.*

There is, "Holy Father," coming in America an awakening that will shake the religious world to its lowest foundations. That awakening is modestly but clearly forecasted by the *Western Christian Advocate,* Cincinnati, February 12, 1913:

On a recent Sunday evening we attended a service in one of our Churches to hear a sermon on "Ecclesiastical Tyranny, or Roman Catholicism." We went through curiosity as well as

interest in the subject. This was the closing theme of a series the pastor had been giving his people, with many good results, among them a splendid increase in his Sunday evening congregations. We were told the church would be crowded to the door, that many people were interested in the subject, that the pastor would have a great opportunity to preach the Word of God. That was a service we wanted to attend. A great crowd has always appealed to us. And a sensational theme is not against our taste. As predicted, the church was crowded even to the door. People were turned away. As we sat with the pastor before the multitude of faces, we kept asking questions of ourselves: Why this demonstration? Are all these people interested in the subject to-night? What has brought them here? Is this the regular congregation built up by the eminence of the pastor? Is it the sensational character of the subject of the sermon, "Ecclesiastical Tyranny," has that drawing power? No, surely. Is it the last part of the subject, "Roman Catholicism?" Is that growing to be a live topic? Is that the reason this multitude of men and women are here to-night? If so, then this pastor has discovered a live subject for the Protestant pulpit. Does this mean that men are awakening to the heritage of Protestantism? If so, again let us say it, let this note ring out with loud acclaim across the land. Here is where we need to rally our forces. Protestantism was once a unit in doctrine and life. We stood joined compactly under one standard and to one end until denominationalism came to threaten our dissolution. We witness to-day the fiercest struggle and the darkest problems Christianity has ever faced, notwithstanding the enforced optimism which at

times is urged upon us. The commendation that may be given us and the one center of hope is, that we are working harder at the solution of our problems than ever it was given man to toil for any cause. Only in this lies the cause for optimism. Our embarrassments are not those of Catholicism, and she, witnessing our discomfiture, takes inward pleasure and registers what she thinks is the disintegration of her old antagonist, expressing the complacent faith that the "Church of God stands sure."

A candid review of the present conditions of Protestantism assures the verdict that this heritage, once given unto men, seems to be no longer appreciated. Is it because we no longer lay emphasis there? Are we like those who enjoy and squander their patrimony without counting its cost to those who gave it, neither our loss without it? It is verily true that the interests of denominationalism have overshadowed the very movement which gave us birth. Better a thousand times sink denominationalism in the sea of oblivion than to lose the heritage bought so dearly by the fathers of Protestantism. Why not a revival of the old doctrine of Luther and Wycliff, John Huss and Savonarola? Why not a welcoming of the old champions of "justification by faith" and the priesthood of every believer? Why not a return to the heights of faith in Jesus Christ, whose atoning grace can be received by faith without any intermediary? Why not a revival of Protestantism? Yes, why not? Men and women will hear that call. They will rally in defense of that heritage if the pulpit will awaken to the opportunity. How many of that great audience will come again? How many of them will appreciate the fact that they are Protestants?

Many of them look upon the Catholic Church with dread and fear, and never think of taking any relation to the Protestant Church. Many of them never think of joining the forces of the pastor whose words they applauded. Here is their culpability. They are Protestants, but not of the Protestant Church. They enjoy the civil liberty she has bought for them, and because of their recreant attitude toward her, the very cause for which her sons suffered loses its authority over men. Can we not call these multitudes back to our ranks? Can they not be led to see the obligation they owe the Church and the heritage which is slipping away because Protestantism is through their hands losing its religious character and becoming a civil force? We predict an awakening in this line in the next few years. This heritage must not be surrendered. If it proves a live and pulsating subject, the men of the pulpits will not fail to take it up.

America once fully aroused to its enormities, your System's final and early downfall is sure as crack of doom.

I am, Respectfully,

JEREMIAH J. CROWLEY.

LETTER TO ALL CIVILIZED PEOPLES.

SUBJECT: THE POPE—FOE OF MANKIND.

PART I.

DEGRADATION AND DEMORALIZATION OF THE CONFESSIONAL AND KINDRED AGENCIES.

FELLOW-MEN:

David, King and Prophet, filled with a genuine and grateful exaltation of spirit, at all the benefits received from his God, exclaimed:

O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

For this sublime invocation of the Royal Prophet papal eulogists of to-day may invite us to sing:

O praise the pope, all ye humankind: praise him, all ye nations. For his goodness is ever at command of highest bidder, and his favor endureth as long as suppliant's gold holds out.

The great whore of Babylon, by all sane interpreters of Holy Writ held to be the Papacy, is ever active in securing new fields for the ex-

ploitation of victims and the garnering of harvests of infamy-won gold. Characteristic of whorishness, never to be satisfied!

The whore of the seven hills of old Rome has in America an army of 20,000 priests and as many more monks of various type and degree, holding in White Slavery the most atrocious 150,000 nuns and half a million at least of other women. The ordinary white slave receives some form of recompense for her servitude: the Romanistic white slave naught but black-hearted injury and, finally, neglect, cruel and callous.

Lord Robert Montague, who, when the British aristocracy felt, half a century ago, a strong Rome-ward impetus, became a Roman Catholic, had excellent opportunities to study from the inside the iniquitous workings of the Papal System. Given an Irish seat in the British House of Commons by the Hierarchy of Rome, Lord Robert stood for a time in high favor with papal priesthood and prelacy. But his ancestral Protestant blood at length recoiled from the lethal touch of the Vaticanist serpent. Leaving the Romish System, he wrote, with remarkable clearness, power, and repudiative skill, concerning the Papal System of human enslavement. Of Lord Robert, as writer, it may well be repeated, *Nihil tetigit quod non ornavit.* Read, for example, his exposition, masterly and unassailable, of the Roman Curia:

The System of the Church of Rome is a wonderful mechanism. Its center is the pope. Yet it is independent of the pope. Many a pope has

POPE ALEXANDER VI.

This is the infamous Pope Borgia, whose reign and rule rival in licentiousness, those of the pagan emperor, Nero. Borgia's daughter, Lucretia, with whom he is believed to have had incestuous relations, became mother, afterwards, of several children, from whom the leading European royal families of this twentieth century, Protestant and Catholic, are descended.

For fuller particulars concerning this murderer, adulterer, and incestuous brute—this "infallible Vicar of Christ," see "Romanism—A Menace to the Nation," pp. 323-331.

Lucretia Borgia dancing in the Vatican before her "infallible" father, Pope Alexander VI, his cardinals, and concubines.

been a dotard: very many have been debauchees. Yet the machine works on irrespectively of his idiosyncrasies. It is the cabinet, the privy council, the college of cardinals that governs.

Very true, indeed, the statement of Lord Robert Montague:

The advance of the papacy has always been the advance of the plague, irresistible, unsparing, remorseless, and deadly.

Gury's "Manual of Moral Theology" is the text-book of all leading Roman Catholic theological seminaries of the present day in the United States, and several other countries. The author was a Jesuit.

Jesuits are the most popular of confessors. Priests guilty of gravest crimes flock to Jesuits for absolution. To priestly offenders the Jesuit Father confessor is very "easy" indeed. To adulterous priest, to priest guilty of seduction or sodomy; to self-abusing, drunken priest "easy," in very truth, the Jesuit confessor, especially if offending priest has money, political pull, or good, solid standing with his bishop.

The poor workingman sinner may be obliged to do severe penance—to fast, to pray for hours on bended knee for offenses against God's law; taxed he may be very heavily, as to purse and physical endurance, by the fashionable Jesuit confessor, so lenient with priestly or episcopal transgressor.

Let besilked and perfumed adulteress enter the Jesuit's confessional, and she is at once made welcome. Her "slight irregularities" are dealt with in spirit of unctuous leniency. To sisters in sin she proclaims "Father Stanislaus" the "sweetest of confessors." He gives her, for multiplied adulteries, just "one Our Father" and "one Hail Mary" to recite, and then she goes forth to sin some more.

To the rich and the powerful the Jesuit confessor is studiously and systematically complacent. The poor and powerless he repels by stern frigidity and relentless severity. Instructed by Gury's Theology as to sins of the flesh, committed or committable, by women married or single, he seeks to attract to his confessional women, and not men. Twenty-five women and girls, to one man or boy, go to confession.

Are regularly and frequently confessing Catholic women better than Protestant women, who, abhorring the very suggestion of confession to a sinful man, avoid it as they would death itself? The records of police courts, of county jails, of reformatories, penitentiaries, and State prisons prove the contrary. Prostitution draws the major part of its recruits everywhere from Catholic womanhood and girlhood, perverted by the lewd and lascivious interrogatories of the Jesuit confessors. Nearly all modern confessors may be, whether members or not of the Society of Jesus, termed Jesuitical, for all study theological textbooks whose authors are Jesuits.

With what species of filth the minds of Jesuitically trained confessors are filled, I refer the reader to "Saint" Liguori's and "Father" Gury's "Moral (?) Theology," which contains a mass of sensual abominations that hell itself alone could suggest. The priest is bound to question the girl or woman penitent in manner most forbidding. Not alone her most secret actions, in all their revolting details, but her most private thoughts must be circumstantially related to carnal male monster sitting in the confessional.

Liguori and Gury make the young matron mental slave—often, too, alas! corporeal—of the wily and obscene confessor. He questions her as to her most private and sacred relations with husband—who may be, perhaps, a Protestant. Bound, she is, to detail minutely her carnal intercourse with lawful consort, as if such were sinful. To excuse his perverse questions, the confessor declares it his duty to find out if married female penitent is guilty of sin in her sexual relations with husband!

If American manhood, if the manhood of the civilized world realized the infamy of the questions put by unmarried priests—many indecent in life and character—to girls and women, for the most part of purest life and disposition, a speedy end were put, the world over, to this infamy operated under the sacred name of religion. Liguori's theology, the fountain of all the vile theological treatises of the confessional, placed in the hands of priests, could not be translated into

any form of English which were not appallingly disgusting and repellent.

Yet, guided by this text-book, inspired by this sensuous author and his disciples, the confessor is directed to put to maiden and to matron seeking divine grace and guidance in the confessional the most indecent of questions, virtually instructing young souls in practices of infamy the most darksome and stupendous. Why does civilization stand for such organized debauchery of the young? From no other institution but the papal church would such crime upon national youth and human vitality be permitted. When will the governments of the modern civilized world arise against the White Slavery which has center of activity in the confessionals of Rome's corrupt priesthood?

Instructions most minute and disgusting are given by confessors, not only to married young women, but to virgins about to wed, as to when, how often, and in what manner they are to yield husband his marriage rights. Well does Prof. Joseph F. Berg, in his "Synopsis of the Moral (?) Theology of 'Father' Peter Dens," say of the chapters thereof, treating of sins of licentiousness:

It would not be decent to translate even the least offensive of these chapters. The most outrageous forms of bestiality which it is possible for iniquity to assume are gravely discussed, and held up with most revolting particularity before students of *divinity,* who are under a vow of

chastity and perpetual celibacy. The filthiness of this slimy puddle of Romish casuistry is so offensive that I must be excused from stirring the scum; I can not permit its effluvia even from a distance to annoy the mental olfactories of my reader by a translation.—*Berg, Synopsis of the Moral Theology of Peter Dens, pp. 339, 340.*

Come we now to the doctrine of Mental Restriction, or Mental Reservation, under which Jesuitical teaching Catholics may lie for sake of Holy Mother Church. Mendacity may take any one of several forms. A liar may lie grievously by silence; by verbal negation or verbal affirmation; by a partially uttered truth that is a whole lie.

Professor Berg, in his "Synopsis of Peter Dens's Moral Theology" (pp. 316-320), concludes with these striking observations:

The closing remarks of this section [Dens on Lying] plainly show that *equivocation* is no sin, in the estimation of a disciple of Peter Dens. This is no new discovery, and it is therefore not becoming that we should speak of it as something strange or unexpected. A very little acquaintance with the practice of the veracious pupils and admirers of Peter Dens is sufficient to teach us that they understand the art of equivocation to perfection. But the horrid attempt to make the Blessed Saviour, whose title is, FAITHFUL AND TRUE WITNESS, encourage the practice of this detestable vice, is blasphemy for which we were not prepared. The very attempt at refutation would be irreverent. Let the reader turn to Luke 24:19, and he will see that nothing could have

been further from the Saviour's mind than the intention of furnishing a precedent for the deceitful equivocations which are the glory of the Church of Rome."

Jesuit Gury, in various portions of his Moral (?) Theology, particularly in his treatises *De Actibus Humanis; De Justitia et Jure, De Contractibus* and *De VIII. Decalogi Præcepto,* not only excuses, but commends falsehood, especially when the interests of Holy Mother Church are concerned. Gury's teaching is just this, in brief:

The Catholic may lie; may break an oath, commit theft or violate solemn obligation, if, in his judgment, Holy Mother Church is to benefit from such perversity. Lie, in fact, *must* the devout Catholic, break, must he, solemnly sworn oath or any other obligation, commit theft or even murder, if Holy Church's needs call, in the opinion of his confessor, for such misdeed."

The Ten Commandments of God translated into papal language are thus rendered:

1. One Lord and one God shalt thou adore, in the "Supreme Pontiff" at Rome, "Vicar of Christ," and like unto Christ, sinless and infallible.
2. Bless every day of thy life the holy name of pope and pontiff, proving thy sincerity by daily offerings to "Peter's Pence."
3. Keep holy the feast days of "Holy Church," especially those of the Blessed Booze and the cherished St. Boodle.

4. Honor the "Holy Fathers" of thy Church and reverence the "Holy Mothers" of White Slavery, toiling so steadily for "Holy Fathers'" comfort.
5. Kill thou shalt not, save "Heretics," "Schismatics" and other enemies of the blessed White Slavery of the Vatican.
6. Commit not adultery, unless thou faithfully pay the price set by "Holy Church" for many masses for "souls in Purgatory."
7. Steal not, unless to hand over proceeds to "Holy Fathers" for saloon, red light, and other agents of needed priestly refreshment and recuperation.
8. Do not lie, save and except when duty to "Holy Church" and the interests of its White Slave and Wine Room activities demand.
9. Covet not thy neighbor's wife, unless thou art prelate, priest, or monk.
10. Covet not any of thy neighbor's goods that thou couldst not turn readily into coin of the realm, for the benefit of White Slave Institutions and Temples of Sodom, under control of "Holy Fathers" for the spiritual upliftment of men and women.

The hugest and most heartless trust in the world, and at the same time most criminal, is the Church of Rome. Its first effect is to kill patriotism; for it demands for its sovereign (the pope) alien and hostile to the independence of every

nation in the world, the first endeavors, affections, and the deathless allegiance of men of every country under the sun, especially that of Roman Catholics. If a man have anything of affection and allegiance left after the Vatican is satisfied, he may give it to country, to king, to flag, and then only by permission of the pope!

The most Catholic populations of the world, those of France, Italy, Portugal, and Mexico, have, in consequence, cut loose from Rome. Spain and others must, for self-preservation, soon follow. Impossible for any people, for any government, to stand in with the papacy, without giving up everything that racial or national self-respect, traditional and geographic ties, governmental and civic achievement, invest with sacredness.

"God is God, and Mahomet is his prophet," is cry of ferocious Mussulman; "The pope, my Lord God on earth, forever!" cry of the sincere Romanist. Why does decay cover, with gloomy, death-like pall, every country afflicted with papalism? Because the hearts of that country's people are turned away from its betterment to the aggrandizement of a greedy, insatiable autocracy with headquarters on the yellow Tiber.

There are 3,000,000 Catholic Federationists in the United States, all actively at work, not for American, but for papal interests. "Forced into politics" the Knights of Columbus claim to be; but their politics is as yellow as tawny old Tiber itself. "Forced into politics," even as are the Knights of Columbus, is the German Federation

of Catholic Societies. The *Catholic Union and Times,* March 13, 1913, publishes the following:

GERMAN FEDERATION.

Members Thereof Object to Appointment of Miles.

The Federation of German Catholic Societies of this city has sent a copy of the following letter to the congressman from this section and to the United States senators from this state:

> Honorable Sir: We, the undersigned, representing the Federation of German Catholic Societies of Erie County, New York, in compliance with a resolution adopted by said body, herewith protest against the appointment of General Nelson A. Miles as a member of the committee on celebration of the 100th anniversary of Commodore Perry's victory on Lake Erie. We protest on the ground that General Miles is not a proper person to represent any constituency of true and loyal American citizens, as he is the head and representative of a bigoted and unpatriotic organization calling itself the Guardians of Liberty, an organization whose avowed purpose is in contravention to the constitution of the United States. It seeks to deprive a large portion of the citizens of this country of the rights and privileges guaranteed to all citizens, without regard to racial or religious affiliations.
>
> We very much regret that we must register a protest conferring any honor upon a man who is supposed to have dis-

tinguished himself in the past in the service of our common country. We would have preferred very much to join our fellow-citizens in any mark of honor or distinction that might have been accorded him on account of his past service. But in view of his prominence and leadership in this un-American and unpatriotic organization we feel that we would render ourselves and our ten thousand members unworthy of the dignity of American citizenship if we did not resent the insult, which, through his appointment, is directed to more than fourteen millions of the population of this country, which includes men and women in all branches of our government, national, state, and municipal.

Furthermore, we fear that if this insulting appointment is not revoked, the celebration will be a fiasco, and the effect which is so much desired by all true and loyal citizens be entirely lost.

Very respectfully yours,

NICHOLAS SCHERER,
HENRY J. DOLL,
JOS. M. SCHIFFERLI,
Committee.
ALOIS J. WERDEIN,
Secretary.

When General Miles was fighting his country's battles on hardest fields of struggle—first in the war between the States; again, in repressing the savage red man of the wild West; and later, in the effacement of Spain and Spanish papalism from America—where were these Scherers, Dolls,

Schifferlis, and Werdeins? In Bavaria, Wirtemberg, or Naples? They were not, at all events, at the front. Not at any front can they be ever found, save at that of popish legions, warring against Americans and Americanism.

Not satisfied with Joseph Patrick Tumulty as Private Secretary to President Wilson, the papal agents, "forced" into American politics, have successfully landed in other high governmental places Charles Patrick Neill and Dudley Field Malone. How many more will they land before President Wilson's term is completed? The *Catholic Union and Times,* of Buffalo, might tell. In its issue of March 13, 1913, it boasts proudly of Neill's appointment, which is very distasteful to the South:

DESERVED RECOGNITION.

PRESIDENT WILSON RETAINS MR. NEILL HEAD OF LABOR BUREAU.

Special Corr. Union and Times.

WASHINGTON, March 11.—The most important appointment that President Wilson has yet made, as indicating a general policy by the new administration, came last week, when he sent to the senate the name of Charles Patrick Neill for commissioner of labor.

Mr. Neill was appointed labor commissioner by President Roosevelt and was reappointed by Mr. Taft, so the President has filled this important post with a man who has served through two Republican administrations and whose leanings are supposed to have been toward Republican principles.

President Taft had appointed Mr. Neill for a third term, but his appointment was one of the number that were held up by the Democrats in the senate. His reappointment by Mr. Wilson is regarded in Washington by independent observers as admirable, so far as the interests of the Bureau of Labor are concerned, and indicate conclusively that Mr. Wilson is looking first to the character of the men, and not to the political service they have rendered.

Mr. Neill was born at Rock Island, Ill., in 1865, but spent most of his life in Texas. He has degrees from the University of Chicago and Johns Hopkins. He was the first instructor of Political Economy in the Catholic University of America.

No use has Knights of Columbus's organ for non-Romanist fraternal societies. No use for the Masonic or other orders devoted solely to man's upliftment, through brotherhood, and free absolutely from Romanist tinge or taint. Bonds and barriers it would place between honest Catholic wishing to join the popeless and priestless orders of true benevolence, commanding, in thorough papal style, every Catholic to enter pope and priest-ridden society only. Here is the mandate:

No Catholic need join outside societies to get insurance or to make friends. We have plenty of societies—religious, social, fraternal, protective. The man who permits himself to be led into the secrets of the outsiders is foolish.—*The Catholic Forester.*

Political machines many has this world seen from the days of Nebuchadnezzar to Nero; from

Nero to Pope Borgia (Alexander VI); and from Pope Borgia to Pope Sarto (Pius X); but no political machine ever devised by the wicked ingenuity of man has equaled, in the deadliness of its execution, the extortionate exactions of its rapacity, the mercilessness of its unceasing demands, the papal machine doing business at Rome. All honor to the immortal Elizabeth of England for delivering her race forever from the thraldom of such a machine. All honor to Luther, the bold, majestic, and magnificent apostle of conscientious reform in Germany, for delivering the Teuton and Scandinavian races forever from that vile and sanguinary curse; all honor, also, to the French Revolution for inaugurating for Latin Europe an era of liberation from Vaticanistic vengeance and papalistic pollution; all honor to the intrepid reformer, Savonarola, who was burned to death in 1498. When the bishop of Vasona said to the dying Savonarola, "I separate thee from the Church Militant and the Church Triumphant," Savonarola replied in firm tones, "Not from the Church Triumphant—that is beyond thy power."

The Romish Church would now like to enroll Savonarola amongst its "Saints." Having put him to cruel death, the papacy sees, with deepest regret, that his name and fame have not suffered in popular estimation. Hence the Church of the twentieth century would gladly place the name of Savonarola as a "Saint" on that roll where the crafty Leo XIII recently inscribed that of

The "Vicar of Christ"—"The Infallible" Pope Innocent VIII and one of his mistresses, engaged in "godly" conversation.

the infamous Inquisition leader of Spain, the bloody Torquemada.

But Rome may keep its peace; humanity has already made of Savonarola one of the patron saints of conscientious freedom, as it has of Luther, Calvin, and the many martyrs of the Bloody Mary's inglorious reign. The world is unerring in its judgment of men, unselfish and brave enough to die for the race. It has made saints of Livingstone and Lincoln, of Washington and of Wilberforce; and it will go on, without let or hindrance from papal intriguer or Vaticanist corruptionist, adding to its list of the sanctified, name after name of emancipator, whether soldier, statesman, or divine.

Rome sacrificed Joan of Arc, the worshipful maid of Domremy; burnt that noble, heaven-blessed girl at the stake, and then, to cover its own infamy, made her, centuries after her cruel sacrifice, a "saint!" Joan of Arc is more than a Roman saint. She is, like Savonarola, a saint in Humanity's Catalogue of unselfish achievement.

Rome sells its titles of sainthood as it does its red hats of cardinalitial power; but the world, an emancipated and disenthralled humanity, places just value, and that only, on all the meretricious favors of the crafty and corrupt Vatican court.

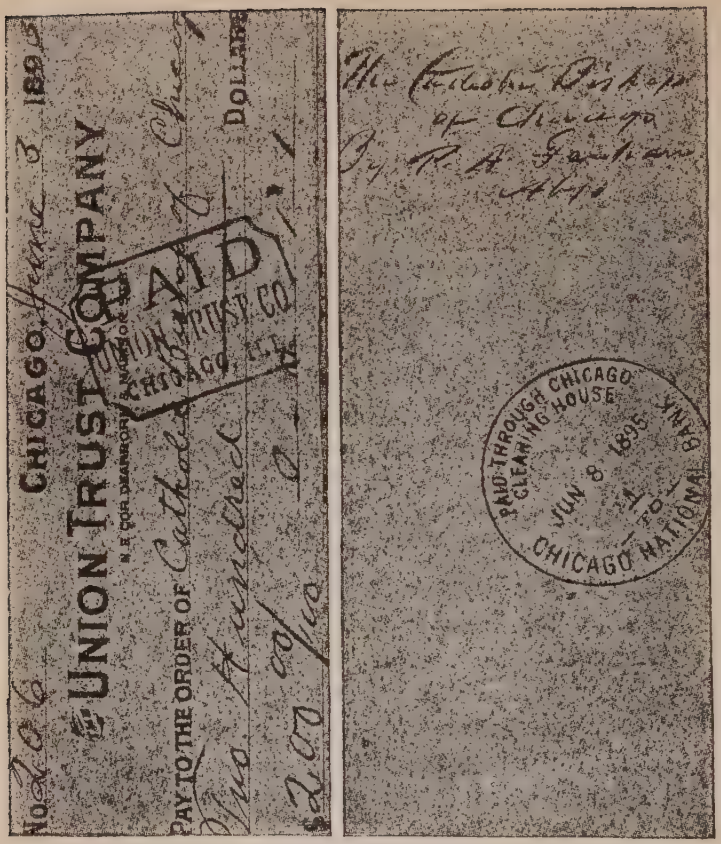
The head of the papal machine is the pope of Rome; but its controlling, dominant power is the Curia, or College of Cardinals. Principal agents

and beneficiaries of the System, in outside countries, are archbishops and bishops. They may, like Turkish tax collectors, gather in all they can from the superstitious hopes and fears of the servile or ignorant multitude, keeping for themselves a most abundant share, provided they yield to Italian grafter at the Vatican his stipulated "pound of flesh."

Surpassing, perhaps, all other Vaticanist tax collectors are bishops in English-speaking countries, in Ireland especially, and in the United States, in constant demands upon their people for contributions to papal exchequer and to private coffers of extortionate prelates in Rome, whose good offices these bishops so often need to pull them out of trouble accruing from illicit relations with nuns and other women, and also from too close an acquaintance with genial old Bacchus.

Lesser agents and beneficiaries are leading priests and monks, who preach "Peter's Pence," and other thievish schemes of the machine, to complacent people. Observe, reader, that nine and ninety out of every hundred Roman priests come from poor and unlettered, thriftless, and even worthless families. The clerical training and education of these sons of poverty and social debasement—some of them bastards—is paid for by the Church, from the Seminary Fund maintained by yearly contributions extracted largely from the poor.

Most devoted agents for extortion and rapine do beggars make for plutocratic principal. The



PAPAL PROFITS FROM LIQUOR AND LUST

Photographic copies of check given to the Roman Catholic Archbishop of Chicago for one month's rent of combined saloon, restaurant, palm garden, and prostitution apartments. The back of check shows the signature of Archbishop Feehan, Archbishop Quigley's immediate predecessor, and also the Clearing House stamp. I have, for the sake of the tenant's wife and daughters, suppresed his name on the face of the check.

Within a few blocks of this "joint," in the very heart of the city, stands a five-story building with three saloons, bunk-house, and other adjuncts, leased and rented recently for 99 years and 9 months by Archbishop Quigley, Romanist temperance (?) leader and vilifier of Public Schools, the rental gradually increasing till it reaches, for the last fifty years, TWENTY-SIX THOUSAND DOLLARS per annum! These are two examples only of Romanism's vile commercial use of its FIFTY MILLION DOLLARS of Chicago real estate—most of it exempt from taxation. (See Chapter III, "Rome, Rum, Ruin," pp. 80-88.)

beggar born thrills with pleasure at contact with gilded and purpled lord and master. To serve as menial to such a lord and master is, for pauper-bred priest, glory indeed.

Noblesse oblige, the French put it—"Blood will tell," the English form of it—applies not, except negatively, to these servile agents of Vatican vampire. Young men of birth and blood, of good family surroundings and training, do not enter the priesthood. When, rarely indeed, one such does become a priest, he soon regrets his mistake, and quits, or the machine gets rid of him; witness the unfortunate Father Tom Sherman, and numbers of others. Cardinal Howard, himself of English royal blood and lineage, died a few years ago in Rome, a helpless, hopeless madman, his heart broken by the wretchedness and infamy of the System. Too much was papalistic mendacity for his noble British blood!

The machine sends special envoys to foreign countries to interfere with the local political and also the international affairs of these nations. These envoys are, in some places, called Nuncios; in others, Apostolic Delegates. Whatever their appellation, they represent everywhere a force of mischief, of conspiracy, and of deterioration. Catching Lorenzelli, the last papal Nuncio in Paris, with documentary proof of guilt, striving to destroy the French republic, France banished the intermeddler, and broke off forever diplomatic relations with the Vatican.

"My Kingdom," said Christ, "is not of this

world." But think and assert otherwise does the "Vicar of Christ," so called, in the Vatican palace. "All kingdoms, and the gold and gems thereof, with the crowns or presidential seats thereof, also, belong to me," is blunt and brutal avowal of present-day papal statesmanship. Every man forming part of this world-wide machine—from the pope himself down to humblest parish priest—is grafter and political marplot—a teacher, preacher, and practicer of anarchy—ready, with priest Phelan of St. Louis, to shout, "To hell with my country's flag and government, when that flag and government come in conflict with pope and papacy."

General W. T. Sherman called war "hell," and he was right; let some other fearless American call the papal machine hell's most powerful and most blood-thirsty agent on earth, and I will feel that that American has used the American language righteously and to enduring good purpose.

Subject: THE POPE—FOE OF MANKIND.

Part II.

THE ROMANIST HIERARCHY'S RUTHLESS CRUELTY.—ROMANIST SOCIETIES AGENTS OF INQUISITIONAL SAVAGERY.

Going the rounds of a portion, at least, of the non-Romanist press is, still, the alleged oath of the Knights of Columbus. Some of the Knights deny the authenticity of this oath. I leave in abeyance, for the moment, any detailed discussion of that particular point. The leaders of the Knights of Columbus are, in many cases, infidels. They are Knights of Columbus and leaders of Romanism for political or personal profit only. The rank and file of the Order are well-meaning men used by skillful politicians. The Order itself is a passing phase of Romanist effort to fasten papal political hold on the governments at Washington and elsewhere. That done, the papacy will apply a liberal and vigorous segment of shoe-leather to the Knights of Columbus. It is not, however, amiss to state here that the alleged oath of the Knights of Columbus should not concern the public so absorbingly, when oaths of cardinals (see "Romanism—A Menace to the Nation," pp. 199, 200), archbishops, and bishops (further on

recited) establish the diabolical, destructive hostility of papalism toward heretics and non-Romanists generally. The Knights of Columbus are bound, by strictest allegiance, to obey all commands of pope, cardinals, archbishops, and bishops. The servant is not, in this or any other case, greater than his master. The Knight of Columbus must, if true to his obligation of unquestioning subserviency—miscalled obedience—to his superiors, walk, when called on by these superiors, knee-deep in Protestant blood, as did the predecessors of the Knights of Columbus in the thirteenth-century massacres of "heretics" in Southern France, of which Professor Draper, in his "Intellectual Development of Europe," states:

Language has no powers to express the atrocities that took place at the capture of the different towns. Ecclesiastical vengeance rioted in luxury. The soil was steeped in the blood of men, the air polluted by their burning. From the reek of murdered women, mutilated children, and ruined cities, the Inquisition, that infernal institution arose. Its projectors intended it not only to put an end to public teaching, but even to private thought.

Judge S. A. Miller, of Cincinnati, one of the most eminent jurists in his time, after thus citing Draper, goes on to declare:

The fourteenth century beheld the close of the Crusades, while it witnessed the relentless brutal murders of the Inquisition and the extirpation of

whole classes and orders of people who ventured to examine the Scriptures or to think for themselves in any matters of learning or advancement. Light had begun to shine upon the minds of men in some parts of Europe, and hence the bloody massacres under the decrees of the pope to shut it out and continue the pall of darkness and ignorance.

The fifteenth century was marked by the same arrogance, crime, and brutality on the part of popes that characterized the preceding century. The canon law still prevailed over nearly every nook and corner of Europe. A single example will illustrate the respect which is due to it as then understood and enforced. John Huss was a professor of divinity in the University of Prague and an ordinary pastor of a church, but he endeavored to withdraw the University of Prague from the jurisdiction of Pope Gregory XII. His religious opinions were conformable to the established doctrine of the Church, except he declaimed against the infallibility of the pope. He was summoned to appear before the Council, which was assembled at Constance, where for these reasons he was declared a heretic and burnt to death, under the canon law, by the canonists themselves on the 6th of July, 1415, and his friend Jerome, who accompanied him to the Council, by the same canon law and at the hands of the same canonists was made to perish in the flames on the 30th day of May, 1416. This is the Council that enacted a decree branding the name of Wickliff, who was long since dead, with infamy, and ordered all his works and his books to be committed to the flames.—*Argument of S. A. Miller before Supreme Court of Ohio, in re John B. Mannix vs. William Henry Elder et al, pp. 142, 143.*

Well does Judge Miller insist that

The burning of heretics, the most horrid and brutal punishment ever inflicted, was a crime committed against those not guilty of any wrong or offense. It originated in the Roman Catholic Church and was used to intimidate the innocent and destroy the strong-minded, the intelligent, and the thoughtful. The burning of heretics, a punishment and a crime unknown to the Roman Empire, to antiquity, to the Persians, the Tartars, the Chinese, the Japanese, and the American Indians, is the birthright of the Roman Catholic Church, and the canon laws of the Inquisition, which condemned so many to the stake, are only suspended—not revoked.—*Idem, p. 141.*

Revived shall be, here in America, the fires of the Inquisition, just as soon as Romanism feels warranted by numerical strength and political control to order their rekindling.

In the Altoona, (Pa.) *Tribune* of March 3, 1913, was a report of a sermon by a priest named Sheedy in that city, in which the priest said:

In thirty States the Catholic Church exceeds all other denominations in strength. In fifteen States 50 to 90 per cent of all Church members are Catholics. All the six New England States are overwhelmingly Catholic. Five-eighths of the Church membership in New York is Catholic. All the large cities are overwhelmingly Catholic. At the beginning of the nineteenth century there were 85,000 Catholics in the United States; now there are 15,000,000 under the flag. The speaker said this growth has alarmed certain classes, despite the tolerance of the age, and that the hier-

archy has been described as a political machine. President-elect Wilson has been warned against the appointment of a Catholic to his Cabinet. A Catholic is to be the President's private secretary. The country is flooded with vile sheets full of foulest calumny against the Church and Catholic societies. All this, to every thinking man, is falsehood; it is an appeal to the ignorant and the prejudiced, he said.

Priest Sheedy's figures are gross exaggerations, but it is in and through exaggeration that such intolerants and bigots express the real purposes near their hearts. Mark well my words, American reader:—the Church that ordered St. Bartholomew's massacre in France, that lighted the brutal fires of Smithfield, that slaughtered one hundred thousand Irish Protestants in the first half of the seventeenth century, will repeat on American soil all these and other atrocities as soon as her College of Cardinals deems the times opportune.

But, friends, in God we trust. Rome shall not, on this soil consecrated to freedom, ever acquire domination. The control she now enjoys, too extended in area and in population, the good citizenship—the brave manhood and pure womanhood of America—must first abridge and finally abolish.

Whatever the Knights of Columbus swear or do not swear, all persons having charge of cathedral and superior churches, monasteries, convents, houses, and any other places soever, of all

regular orders soever, even of military ones, and all persons assuming dignities, canonries, and any other ecclesiastical benefice, are bound to take the oath of Pope Pius IV:

I recognize the Holy Catholic and Apostolic Roman Church as the mother and mistress of all churches; and I promise and swear true obedience to the Roman pontiff, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ. All other things also delivered, defined, and declared by the sacred canons and œcumenical councils, and by the holy Synod of Trent, I undoubtingly receive and profess; and at the same time all things contrary, and any heresies soever condemned by the church, and rejected and anathematized, I, in like manner, condemn, reject, and anathematize. This true Catholic faith, outside of which no one can be saved, which at present I readily profess and truly hold, I promise, vow, and swear, that I will most steadfastly retain and confess the same entire and undefiled to the last breath of life (with God's help), and that I will take care, as far as shall be in my power, that it be held, taught, and preached to my subjects, or those whose charge shall devolve on me in virtue of my office. So help me God, and these holy Gospels of God.—*Judge S. A. Miller, Argument, etc., p. 167.*

That the Inquisition has simply suspended its activities, but has not abandoned them finally, is well attested by the form of excommunication pronounced by a Roman Catholic Irish bishop against one Francis Freeman, who embraced the Protestant faith in 1765:

EXCOMMUNICATION PRONOUNCED BY PHILIP DUNN AGAINST FRANCIS FREEMAN, WHO EMBRACED THE PROTESTANT FAITH IN 1765, FOUND AMONG THAT PRELATE'S PAPERS IN HIS HOUSE, WICKLOW.

By the authority of God the Father Almighty, and the blessed Virgin Mary, and of Peter, and Paul, and all the Holy Saints, we excommunicate Francis Freeman, late of the County of Dublin, but now of Juckmill, in the County of Wicklow, that, in spite of God, and Peter, and in spite of all the Holy Saints, and in spite of our most Holy Father the Pope, God's vicar on earth, and in spite of Philip Dunn, our diocesan and worshipful Canons, who serve God daily, hath apostatized to a most damnable religion, full of heresy, and blasphemy; excommunicated let him be, and delivered over to the devil, as a perpetual malefactor and schismatic; accursed let him be in all cities, and all towns, in fields, in ways, in yards, in houses, and in all other places, whether lying or rising, walking or running, leaning or standing, waking or sleeping, eating or drinking, or whatsoever thing he does besides: we separate him from the threshold and all good prayers of the Church; from the participation of the Holy Jesus; from all sacraments, chapels, and altars; from the holy bread and holy water; from all the merit of God's holy priests and religious men; and from their cloisters, and all pardons, privileges, grants, and immunities which all the Holy Popes have granted them; and we give him over, utterly to the fiend; and let him quench his soul when dead in the pains of Hell fire, as this candle is quenched and put out; and let us pray to God, our Lady, Peter and Paul, that all the senses of his body

may fail, as now the light of this candle is gone, except he come, on sight hereof, and openly confess his damnable heresy and blasphemy, and by repentance make amends, as much as in him lies, to God, our Lady, Peter, and the worshipful company of this Church; and as the staff of this holy cross now falls down, so may he, except he recants and repents. PHILIP DUNN.

Alexander MacDonell, first bishop of Upper Canada, 1820-1840, pronounced in a Toronto church a frightful form of excommunication against certain Catholics, who had become guilty of the atrocious crime of differing from the bishop's politics, and, in so differing, followed the lead of Rev. Dr. O'Grady, a clever, cultured Irish priest, whom MacDonell had, out of political rancor mainly, suspended from ecclesiastical ministrations, which O'Grady's talents and merits had honored.

One of MacDonell's successors, James Vincent Cleary, bishop and archbishop of Kingston from 1880 till 1897, pronounced at Kemptville, Ontario, abominable curses and blasphemous anathemas on one McGovern, guilty of marrying a Protestant. McGovern's marriage was legal, but Rome is above all civil law!

The laws of the United States say that civil marriage and marriage by any legalized authority are recognized by law and are wholly legal. The pope and the priests say such marriages are not legal. Thus is the Church of Rome denying and

defying civil authority just as clearly as Mormon priests and people denied and defied such authority in polygamous marriages.

The *New York Times* recently printed this item:

There is to-day, unfortunately, a disposition on the part of Catholics to contract irreligious marriages, said the Rev. Msgr. Edward W. McCarty, pastor of the St. Augustine Roman Catholic Church, Brooklyn, during his Lenten sermon last night. Frequently they go before ministers of other denominations, before justices of the peace and aldermen, and have the ceremonies performed. In such a case there is no marriage whatever. It is impossible for a minister of any denomination other than a Catholic priest to bind a marriage tie between two Catholics. There is no public official, whatever his name, who can effect this union. Those who go before a minister or justice of the peace for this purpose show that they have a low estimate of the sacredness of the marriage state and of the fixity of the marriage tie.

For anarchy does Rome, in truth, stand here in America and in all civilized lands.

I now offer for my readers' consideration the declaration or oath of the Ancient Order of Hibernians, read by Mr. Joe Devlin, Irish Nationalist, M. P., before the House of Commons of England:

I do declare and promise I will keep inviolable all the secrets of this Society of Brethren from all but those whom I know to be members in good

standing and the Roman Catholic clergy, and that I will support the constitution and by-laws of the Ancient Order of Hibernians to the best of my ability; and I further promise that I will not divulge or allow to be divulged the password of the Order, not even to a member of my own division; that I will be true and steadfast to the brethren of this Society dedicated to St. Patrick, the Holy Patron Saint of Ireland; and that I will duly conform myself to the dictates of my legally-elected officers in all things lawful, and not otherwise; that I will not provoke or quarrel with any of my brethren.

If a brother should be harshly spoken of, or otherwise treated unjustly, I will espouse his cause and give him the earliest possible information, aiding him with my sincere friendship when in distress.

I also promise that I will not propose or assist in admitting any person of a bad or suspicious character, and that I will at all times be zealous for the interest of this Society, and will not wrong a brother to my knowledge. I do not, and will not, while a member of the Ancient Order of Hibernians, belong to any Society condemned by the Holy Roman See.

All this I pledge my sacred word of honour to do and perform so long as I remain a member of the Ancient Order of Hibernians, and having made this promise of my own free will and accord, may God assist me in my endeavour to fulfill the same, and may He protect our friendship, and grant us to live in this state of grace.

As to the restless activities of Romanism, in America alone, I present the following from a non-Catholic source:

AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

The American Federation of Catholic Societies was founded in 1901. It is composed of 19 National organizations, many State and County federations and parishes. Total membership, about 3,000,000. Its objects are the cementing of the bonds of fraternal union among the Catholic laity and the fostering and protection of Catholic interests. The Federation has the approval and blessing of 80 archbishops and bishops, and of Pope Pius X. National headquarters is at Victoria Building, St. Louis, Mo. The officers are as follows:

President, Chas. I. Denechaud, New Orleans, La.
First Vice-President, Thos. Flynn, Chicago, Ill.
Secretary, Anthony Matre, St. Louis, Mo.
Treasurer, F. W. Heckenkamp, Jr.

—*N. Y. World Almanac, 1913.*

No Catholic society, be it Knights of Columbus, Ancient Order of Hibernians, or any other, may call itself Catholic unless it remain in closest touch with and absolute subserviency to bishops and priests of the Roman obedience. Now, here is the oath that every bishop of the Roman Church must, on taking possession of his see, pronounce and subscribe to most solemnly:

I, N. N., Bishop-elect of the See of N., do swear, that, from this time henceforth, I will be faithful and obedient to the blessed Apostle Peter, to the holy Church of Rome, and to our Lord the Pope, and his successors canonically appointed. I will to my utmost defend, increase, and advance, the rights, honors, privileges, and authority of the holy Roman Church of our Lord the Pope, and

his successors aforesaid.—I will not join in any consultation, act or treaty, in which anything shall be plotted to the injury of the rights, honor, state and power of our Lord the Pope, or of the said Church. I will keep with all my might the rules of the holy Fathers (*i. e.,* of the Council), the Apostolical (Papal) decrees, ordinances, disposals, reservations, provisions and mandates; and cause them to be observed by others. Heretics, Schismatics, and rebels to our said Lord the Pope and his successors aforesaid, I will to the utmost of my power persecute and destroy.—*Sub. Jul. iii. An. 1551.*

Among the papal decrees that the bishops are by oath bound to carry out is the celebrated bull, "*In Coena Domini,*" An. 1638:

First Article. We excommunicate and anathematize, in the name of God, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles, Peter and Paul, and by our own, all Wickliffites, Hussites, Lutherans, Calvinists, Hugonots, Anabaptists, and all other heretics, by whatsoever name they are called, and of whatsoever sects they may be; and also all Schismatics, and those who withdraw themselves, or recede obstinately from the obedience of the Bishop of Rome; as also their Adherents, Receivers, Favorers, and generally any defenders of them:—together with all who, without the authority of the Apostolic See, shall knowingly read, keep, or print, any of their Books which treat on Religion, or by or for any cause whatever, publicly or privately, on any pretence or color defend them.

What punishments were to be inflicted on Heretics, etc.?

If any Bishop be negligent *(Conc. Benni. Tom. 11, p. 152)* in purging his diocese of heretical pravity, he, by the 3rd Canon of the 4th Lateran Council, must be deprived of his episcopal dignity; and by the Council of Constance *(Sess. 45, Tom. 7, p. 1122)*, and by the Canon Law *(Decretal lib. 5. tit. 7, cap. 13)*, Bishops, by their above oath of consecration, are bound to do so. And the punishment to be inflicted on the heretics, must be excommunication, confiscation of goods, imprisonment, exile, or death, as the case may be. *(Concil. Benii. Tom 8.)*

Subject: THE POPE—FOE OF MANKIND.

Part III.

ROMANIST ACTIVITIES AND MENDACITIES IN GREAT BRITAIN AND AMERICA.

When the Roman Catholics of the British Isles, long excluded from civil rights, not because they were Catholics, but because they were Romanists first and British subjects after, sought in the beginning of the nineteenth century for legal relief from political disabilities, their prelatical leaders declared, openly and repeatedly, that Catholics were, in matters civil and temporal, under no obligation of obedience to the pope. Writing to Lord Liverpool in 1826, Bishop Doyle, the ablest of the Irish bishops, declared:

We are taunted with the proceedings of popes. What, my lord, have we Catholics to do with the proceedings of popes, or why should we be made accountable for them?—*Essay on Catholic Claims, p. 111.*

To a Committee of the House of Lords, in 1825, Bishop Doyle declared, in answer to the question:

In what, and how far, does the Roman Catholic profess to obey the pope?

He replied:

The Catholic professes to obey the pope in matters which regard his religious faith and in those matters of ecclesiastical discipline which have already been defined by the competent authorities.

To another important question:

Does that justify the objection that is made to Catholics that their allegiance is divided?

Bishop Doyle made emphatic reply:

I do not think it does in any way. We are bound to obey the pope in those things that I have already mentioned. But our obedience to the law and the allegiance which we owe the Sovereign are complete and full and perfect and undivided, inasmuch as they extend to all political, legal, and civil rights of the King or of his subjects. I think the allegiance due to the King and the allegiance due to the pope are as distinct and as divided in their nature as any two things can possibly be.

The Vicars Apostolic, who with Episcopal authority governed the Roman Catholics of Great Britain, declared in 1826:

The allegiance which Catholics hold to be due, and are bound to pay, to their Sovereign and to the civil authority of the State is perfect and undivided. . . .

They declare that neither the pope, nor any other prelate or ecclesiastical person of the Roman Catholic Church, . . . has any right to

interfere, directly or indirectly, in the civil government, . . . nor to oppose in any manner the performance of the civil duties which are due to the King.

The Irish Bishops, addressing the Roman Catholic clergy and laity in a Pastoral, dated January 25, 1826, repeat:

It is a duty which they owe to themselves, *as well as to their Protestant fellow-subjects,* whose good opinion they value, to endeavor once more to remove the false imputations that have been frequently cast upon the faith and discipline of that Church which is entrusted to their care, *that all may be enabled to know with accuracy their genuine principles.*

Among these "genuine principles" the Irish Bishops enumerate:

They declare on oath their belief that it is not an article of the Catholic faith, neither are they thereby required to believe, that the pope is infallible.

Then, after various recitals, they set forth:

After this full, explicit, and sworn declaration, we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing toward our Most Gracious Sovereign only a divided allegiance.

The Roman Church boasts that in matters of doctrine it is unchangeable. From 1826 till 1870 the period is not lengthy, as far as historical

progress is concerned. Yet what vital changes in that brief time in Roman Catholic faith!

When, in fact, we speak of the decrees of the Council of the Vatican, we use a phrase, as Mr. Gladstone well points out, "which will not bear strict examination. The Canons of the Council of Trent were, at least, the real Canons of a real Council;" the Vatican Council's "decrees" were a simple approbatory acceptance of decrees formulated and promulgated by the pope alone.

Mr. Gladstone is very explicit; so very much so as to be unanswerable in defining the scope of Papal Infallibility:

Will it be said, finally, that the Infallibility touches only matter of faith and morals? Only matter of morals! Will any of the Roman casuists kindly acquaint us what are the departments and functions of human life which do not and can not fall within the domain of morals? If they will not tell us, we must look elsewhere. In his work entitled *Literature and Dogma,* Mr. Matthew Arnold quaintly informs us—as they tell us nowadays how many parts of our poor bodies are solid and how many aqueous—that about seventy-five per cent of all we do belongs to the department of "conduct." Conduct and morals, we may suppose, are nearly co-extensive. Three-fourths, then, of life are thus handed over. But who will guarantee to us the other fourth? Certainly not St. Paul, who says, "Whether therefore ye eat, or drink, or whatsoever ye do, do *all* to the glory of God." And, "Whatsoever ye do, in word or in deed, do *all* in the name of the Lord Jesus." No! Such a distinction would be the unworthy device of a shallow policy, vainly

used to hide the daring of that wild ambition which at Rome, not from the throne, but from behind the throne, prompts the movements of the Vatican. I care not to ask if there be dregs or tatters of human life such as can escape from the description and boundary of morals. I submit that Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life. So, then, it is the supreme direction of us in respect to all Duty which the pontiff declares to belong to him *sacro approbante concilio;* and this declaration he makes, not as an otiose opinion of the schools, but *cunctis fidelibus credendam et tenendam.—The Vatican Decrees, by Gladstone, pp. 27, 28.*

Speaking of 1826, Mr. Gladstone states:

Papal infallibility was most solemnly declared to be a matter on which each man might think as he pleased; the pope's power to claim obedience was strictly and narrowly limited: it was expressly denied that he had any title, direct or indirect, to interfere in civil government. Of the right of the pope to define the limits which divide the civil from the spiritual by his own authority, not one word is said by the prelates of either country [Great Britain or Ireland].

Since that time all these propositions have been reversed. The pope's infallibility, when he speaks *ex cathedra* on faith and morals, has been declared, with the assent of the bishops of the Roman Church, to be an article of faith binding on the conscience of every Christian; his claim to the obedience of his spiritual subjects has been

declared in like manner without any practical limit or reserve; and his supremacy, without any reserve of civil rights, has been similarly affirmed to include everything which relates to the discipline and government of the Church throughout the world. And these doctrines, we now know on the highest authority, it is of necessity for salvation to believe.

Independently, however, of the Vatican Decrees themselves, it is necessary for all who wish to understand what has been the amount of the wonderful change now consummated in the Constitution of the Latin Church, and what is the present degradation of its Episcopal order, to observe also the change, amounting to revolution, of form in the present as compared with other conciliatory decrees. Indeed, that spirit of centralization, the excesses of which are as fatal to vigorous life in the Church as in the State, seems now nearly to have reached the last and furthest point of possible advancement and exaltation.—*The Vatican Decrees, by Gladstone, pp. 24, 25.*

Accept must all Roman Catholics, as infallible judgments, the papal denunciations of the Masonic and other fraternal orders, so splendidly equipped and so noble in achievement for human betterment. The essential difference between Masonry and Papalism is well set forth by the *Masonic Chonicler:*

Masons often complain of the aggressive methods of members of the Catholic Church, and ask why Masons do not follow their example and thereby do more in the way of promoting each other's welfare.

The answer is simple. The Catholic Church is a thoroughly organized and well-managed business and political institution, probably the greatest on earth. It wields its influence to promote and advance the interests of its members in business and political affairs. Its members recognize this powerful influence, and, being ever ready to safeguard their selfish interests, they are obedient and servile. This obedience and servility increase the power of the Church and, through the united efforts of all of its members, the material benefits derived are manifold.

On the other hand, the Masonic order is in no sense a business or political institution. It is strictly a fraternal organization, relying on Truth and Justice for its strength and support. It neither favors nor antagonizes religious beliefs, and refuses to be drawn into business or political controversies. It makes it clear to every member that he should aid and support his brother in his laudable undertakings, but such aid and support is purely voluntary, or solely within the member's discretion. There is no law compelling a member to fulfill his obligation in this regard, nor any powerful influence exercised to induce him to do his duty. In other words, Masonry does not appeal to the selfishness of its members by holding out a reward for obeying some edict. It remains passive, relying on the honesty and devotion of its members.

Masonry can not nor will not stoop to the despicable methods of the Catholic Church in order to promote the interests of its members.

The sole offense of Masonry, in Romanist eyes, is its refusal, peremptory and perpetual, to accept Rome as mistress and mother. Let any

society be as "secret" as it may; let any society be as destructive to human betterment as it can, Rome is, on its acceptance of the Roman collar of subserviency, prepared to receive it into full brotherhood and communion.

No such darksome and lethal record as the Jesuits has any organization known of civilized man; but the Jesuit is *persona gratissima* to pope and cardinals, because prepared to commit any abomination to further the interests of popery.

Since the re-establishment of the Jesuits, the Roman Church has fallen under the dominancy of Alphonsus de Liguori, a "Saint" of high degree, a "Doctor of the Church," in the Roman Martyrology. De Liguori, born of a noble family, led in early life a worldly and, it is said, sinful career. He entered in due time upon the practice of law, but, called of God as his admirers and apologists put it, he determined to give himself entirely to religion. Close study of the man shows him to have been a monomaniac of so pronounced a degree that he may have been possessed of evil spirits. His so-called theological writings display a minute acquaintance, truly diabolical, with every detail of evil which hell alone could supply.

Friendly to the Jesuits, who had trained him, De Liguori used every influence to prevent their suppression. By diabolical or other agency he managed to make himself, so authentic writings

disclose, appear in Pope Clement XIV's private chamber while actually present at the same moment in his own home, many miles away. The Liguori in the pope's chamber tried to dissuade the pontiff from suppressing the Jesuits. The other, or real Liguori, accepted the suppression, and upon the ruins of the Jesuits erected a new Religious Order, called the Redemptorists, who make it their special glory to call this demon-possessed "saint" their founder.

Grateful to Liguori for his friendship to their Order in hours of darkest trouble, the Jesuits make his teaching the basis of all their moral (?) theological systems. The theology of Liguori, as far as its teaching of clean living and Christ-like demeanor to men and women of the world is concerned, is a work of direct and darkest abominations.

When Hecker and his friends of the "Brook Farm" left Protestantism to embrace the Roman creed, they first thought of attaching themselves to the Congregation of the Redemptorists. But the Redemptorists, for the most part a Belgian and German Order, soon shocked their sensibilities. They applied to Rome for the formation of a new Order, to be called the Paulists, intended especially to receive Protestant ministers desirous of qualifying themselves for duty as priestly missionaries of the Roman Catholic Church.

Hecker, being a man of blameless life, attracted some followers, but the Congregation of

Paulists, approved at his instance by the pope, has demonstrated itself a failure as an instrument of religious upliftment. The Paulists are nowhere, in the few establishments they have founded, the power for good that Hecker intended them to be. Everywhere they have, on the contrary, fallen into evil ways and gainful occupations. They have descended to the level of the lascivious, greedy, secular priesthood, using the latter for unworthy purposes. See "Romanism—A Menace to the Nation," pp. 118-121.

The Paulists planned of Hecker and the Paulists of to-day are as different as auroral splendor from clouded night.

The Paulists were founded for the purpose, express and exclusive, of Romanizing America—a purpose very close to the papal heart, as the following, from a leading Roman Catholic paper, demonstrates:

MAKE AMERICA CATHOLIC.

During the Lenten season, now drawing to a close, devotion on the part of the Catholic people of this diocese has been remarkable. Thousands have approached the communion rail every day, many missions have been given, while the customary Lenten exercises have been taken advantage of by great crowds of devout people, who have stormed high heaven with their earnest petitions. God answers prayer. He will answer the supplications of those faithful thousands.

We hope our people are not selfish in their prayers. America must become Catholic, and it is only through the prayers of the people that

this can be brought about. The Apostolic Mission House at Washington [operated by the Paulists] is doing wonderful work for the conversion of our country. It is the agency for the training of priests to work effectively among non-Catholics. It is a work which should be encouraged and helped by giving generously toward its support. What greater work, what nobler work can claim the attention and sympathy and charity of a true Catholic heart?

There are those who will say this is the old, old story of dollars and cents. It is, to a certain extent, for little can be done without funds. People should remember, however, that these missionaries realize that every cent raised is given for a sacred cause. It is given to enable the gospel message to be preached to those who are not of the fold, but many of whom will save their souls by membership in the Catholic Church through conversion.

In an urgent appeal, the missionaries say:

> "Relying on your constant generosity, we have great hopes of sending into neglected districts especially well-trained missionaries who will do much work for God. A great deal is being accomplished now, but we have need of a more extended apostolate. We shall not be content until every State in the Union has its missionaries to non-Catholics. This larger field calls for greater funds, and we rely on you, dear friend, to help us."

The Roman Church is busy with the Public School System of the country, either denouncing it, or manipulating it for its own forbidding pur-

poses. *The Catholic Telegraph,* of Cincinnati, O., under date May 15, 1913, states:

A. P. A. Teacher Dropped.

Found guilty of circulating the bogus K. of C. "oath" among her pupils, a public school teacher named Miss Koch, of Marcus, Iowa, was dismissed from her position. Credit for securing her expulsion is due to the Knights of Columbus of Marcus. In the forty years of the existence of the public schools in that city but one Catholic has ever been employed as teacher.

Catholic teachers all over the country circulate books assailing Protestantism, belying historical record and conclusion. They also in many places distribute Romanist Catechisms and controversial works among Protestant pupils; and, besides, give them medals, rosary beads, and other papistical trinkets blessed by pope, prelate, or priest.

The American people ought to dissociate everlastingly the Public School from all contact with Romanism. The Roman Church dignitaries denounce the public schools as godless, fomenters of crime, and nursing places of sedition. Let these dignitaries be, therefore, kept closely to the control of their own parochial system of education, which is now so prolific in raising a plethoric population to fill the jails and penitentiaries of this Republic, and, consequently, in urgent need of firm supervision.

Americans permit no clergymen of other denominations to assume controlling interest in pub-

lic schools. Is it not time that a line be drawn against the Roman priest to make him keep hands off the people's schools? We know very well, from his parochial school effort, to what a level of degradation he would reduce the public schools. Take another item from the same paper:

CARING FOR ITALIAN CHILDREN.

After a visit to the two public schools within the confines of St. Anthony parish, New York City, Rev. Cherubino Viola, O. F. M., obtained permission from the principals for the Catholic children, nearly all of whom are Italians, to attend special religious instructions. About one thousand boys and girls, some of whom had rarely been in a church before, attended the instructions for an hour on three successive days. As a result, four hundred are now preparing for their first communion and confirmation on May 25th.

Why should this priest be permitted to interfere with the régime of the public school on any pretext whatever?

Unfortunately, our public schools are controlled largely by ward politicians, of divers Church affiliations, who bow and cringe and fawn in the presence of a Romish priest. He can, they believe, make votes for the gangsters, who in turn are ready to sacrifice public schools, public moneys, and American patriotism itself on the altars of graft and gain, at which popish priests so gladly minister.

How subservient American non-Catholics are to Rome receives further confirmation in *The Catholic Telegraph*, May 15, 1913:

Grand Army Presents Flags.

Confirmation services at St. Mary Industrial School, Baltimore, last week, were attended with unusual solemnity. The Most Rev. Archbishop Bonzano, Apostolic Delegate, administered the Sacrament, and the Grand Army of the Republic, through General John R. King, presented two flags to the school. Bishop Corrigan replied to General King, accepting the flags. Mayor Preston was also present.

There had been no Grand Army of the Republic if Rome could have prevented. When the organization was first started, it encountered bitter opposition from priests all over the country. Now leading Grand Army men hand over the American flag as a tribute to Papal Delegate Bonzano, who hates a Republican form of government. To take further grip of army and navy is the very evident purpose of Rome, as this statement from *The Catholic Telegraph,* May 15, 1913, very clearly demonstrates:

Army Chaplains Will Hold Congress.

A convention of the Catholic chaplains of the army and navy will be held next month in Washington, D. C. This is the first gathering of its kind in the country, and far-reaching results are expected from its deliberations. The plan of the convention is based largely on the suggestions offered by the Rev. George J. Waring, chaplain of the Eleventh Cavalry, in an essay entitled, "The Chaplain's Duties," which the War Departmen has published as an official document and

has recommended as a sort of text-book for chaplains of every denomination.

One of the suggestions of Father Waring which will receive attention at the convention is the appointment by the hierarchy of a Bishop, who will have jurisdiction over Catholic chaplains in both branches of the service. This plan is followed in the British army, the Bishop at the same time governing his own diocese. The chaplains are subject to him only while in service, and from him they receive their faculties and powers. They are responsible to him for their conduct, and he is responsible for them to their respective Bishops. The plan has worked satisfactorily and to the benefit of religion, and it is held the same results would follow from its adoption in this country.

What next? Will President Wilson continue the practice of his predecessors and consult Gibbons, Farley, and O'Connell, Rome's red princes in America, as to army and navy appointments? Will America's army, papalized and foreignized, be so weakened and emasculated by Romanistic control as to make it easy prey for perfidious Jap? The soldiers of Spain were once justly reckoned brave and almost unconquerable. Romish control for centuries has reduced Spain to the level of a fourth or fifth-rate power. The control, the influence of Romanism, nay, its very contact, is deadly to every independent endeavor and to every achievement of bravery.

How active Romanism is in its endeavor to seize on and throttle America, the following, from

"PRINCE BILLY," OF BOSTON.

The above portrait of "Prince Billy" O'Connell, "Foreign Prince of the Blood," Cardinal of the "Holy Roman Church," and Archbishop of Boston, is the best of "His Eminence," "Czar of New England," extant. Note the delicacy and refinement of features. No lewdness, of course, in the mouth; nothing bovine in the neck; nothing porcine in the eye; nothing mulish about the ear!

Born in Lowell, Mass., of poor parents, "Prince Billy" now glories in a coat of arms that outshines any crest on proud Commonwealth Avenue, Boston. This "coat" of arms recalls to many New Englanders the days of Billy's boyhood, when as devotee of "simple living," the future "Foreign Prince of the Blood" ran about the Lowell Common, hatless and trouserless.

The motto on "Prince Billy's" crest, "*Vigor in Arduis,*" which may be liberally translated: "Toughness fits tough surroundings," is appropriate legend for the most ascetic, contemplative, prayerful, and pious face in all New England; a legend expressive of fixed aspirations and definite ambitions to become Christ's Vicar on Earth.

CARDINAL VANUTELLI.

Vanutelli, after presiding as papal legate over the "Eucharistic Congress," at Montreal, Canada, in 1910, made a semi-regal tour of the United States. "Princes of the Church," prelates, priests, and politicians, Protestant as well as Catholic, crowded around his sweet and sacred person to pay homage to him as "Foreign Prince of the Blood," and active aspirant to the Vicarship of Christ.

the same issue of the *Catholic Union and Times*, March 13, 1913, establishes:

Mission Support in New York.

The ninth annual report of the Society for the Propagation of the Faith in the archdiocese of New York has just been issued by the director, Very Rev. John J. Dunn. It shows a remarkable increase in Catholic interest in the mission cause. Through Msgr. Dunn's efforts the sum of $163,457.25 was collected for the missions during 1912, an increase of more than $40,000 over the preceding year. The money expended in collecting this large sum amounted to $11,489.71, leaving the net contribution of New York to the missions, $151,967.54.

The report is gotten up in a businesslike manner. The various expenditures are classified and the amount received from various sources clearly indicated. A business man looking over the report will be impressed with the economic manner in which the office is run. The expenses amount to less than seven per cent of the sum collected. Over ninety-three per cent went to the missions. In the body of the report Msgr. Dunn thanks all who have co-operated with him, and acknowledges his indebtedness to the press, religious and secular, for the kindly spirit which its representatives have exhibited towards his work.

The Society for the Propagation of the Faith is growing very fast in the United States. Boston and Philadelphia are only a little behind New York, which leads the entire Catholic world in aid of the mission cause. Cardinal Farley is keenly interested in the work of the society which

he established in New York, and views its growth with deep interest and satisfaction. The New York office is in communication with all parts of the mission field, and the report gives some indication of the vast field and the complex problems met with by the missionaries in carrying the gospel to the heathen.

So do the subjoined, from *The Catholic Telegraph,* March 30, 1913:

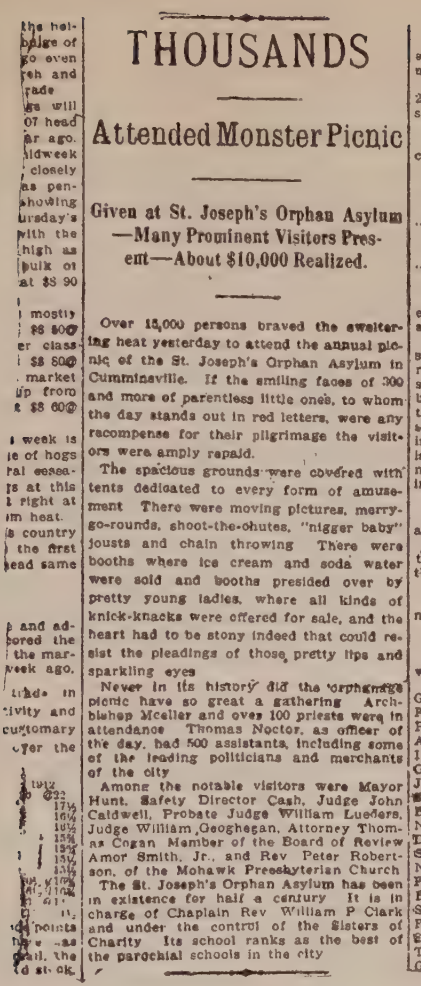
WOMEN WILL ERECT NATIONAL SHRINE.

A suitable church being badly needed to accommodate the body of professors and students of the Catholic University, Washington, D. C., and a reasonable number of visitors, the rector, Msgr. Shahan, is appealing to the Catholic women of the United States to undertake the work of raising funds for the purpose. The proposed new church will be dedicated to the Immaculate Conception.

SPLENDID COLLECTION FOR SEMINARY.

The annual report of the Diocesan Seminary of Philadelphia shows that the total collection during the past year was $67,402, or $5,000 in excess of the previous year. It was stated that thirty candidates were excluded for lack of room, and the rector suggests that a separate preparatory seminary be erected.

Here I may be permitted to remark that fully fifty per cent of the contributions to the Romanist development in America is given by non-Catholics; very largely, indeed, by ardently professing



THOUSANDS

Attended Monster Picnic

Given at St. Joseph's Orphan Asylum —Many Prominent Visitors Present—About $10,000 Realized.

Over 15,000 persons braved the sweltering heat yesterday to attend the annual picnic of the St. Joseph's Orphan Asylum in Cumminsville. If the smiling faces of 300 and more of parentless little ones, to whom the day stands out in red letters, were any racompense for their pilgrimage the visitors were amply repaid.

The spacious grounds were covered with tents dedicated to every form of amusement. There were moving pictures, merry-go-rounds, shoot-the-chutes, "nigger baby" jousts and chain throwing. There were booths where ice cream and soda water were sold and booths presided over by pretty young ladies, where all kinds of knick-knacks were offered for sale, and the heart had to be stony indeed that could resist the pleadings of those pretty lips and sparkling eyes.

Never in its history did the orphanage picnic have so great a gathering. Archbishop Moeller and over 100 priests were in attendance. Thomas Noctor, as officer of the day, had 500 assistants, including some of the leading politicians and merchants of the city.

Among the notable visitors were Mayor Hunt, Safety Director Cash, Judge John Caldwell, Probate Judge William Lueders, Judge William Geoghegan, Attorney Thomas Cogan, Member of the Board of Review Amor Smith, Jr., and Rev. Peter Robertson, of the Mohawk Presbyterian Church.

The St. Joseph's Orphan Asylum has been in existence for half a century. It is in charge of Chaplain Rev. William P. Clark and under the control of the Sisters of Charity. Its school ranks as the best of the parochial schools in the city.

PAPAL PICNIC GRAFT PROMOTED BY PATRIOTIC (?) PROTESTANT POLITICIANS.

Prelates, priests, and politicians, Catholic and Protestant, trade on orphans' helplessness to build up Romanism, whose aim is to "make America Catholic."

Protestants. Some of the latter are out for Catholic business patronage, others for political advancement. Some conceal or have their contributions covered up under various devices; other Protestants, however, do not flinch from publicity, as for instance:

From Charlottetown, P. E. I., comes a story that bears repetition. A few weeks ago the magnificent new Cathedral of that city was burned, just as the Bishop was preparing to celebrate the paying of the last indebtedness on the property. The first to come forward with aid after the fire was a Methodist firm with a donation of $5,000, with which the Bishop purchased the old Zion Presbyterian Church as a temporary place of worship for the congregation. This was followed by a subscription of $6,000 from Frank R. Heartz, a Methodist, while another prominent Protestant gave $10,000.—*The Catholic Telegraph,* April 3, 1913.

While Catholics have no hesitation in asking Protestants to subscribe for the building and support of Romanist edifices, no Catholic is permitted, according to strict Catholic teaching, to give one cent towards the erection of any distinctively Protestant or professedly non-Catholic structure. So far does the prohibition of Catholics extending aid or countenance to "heresy" go, that a Catholic may not enter a Protestant church edifice to take part in the funeral services of a deceased friend, even if that friend were of closest kinship. The same prohibition extends to the attendance of Catholics at weddings, chris-

tenings, and other ceremonies in Protestant church edifices or elsewhere. Catholic young women serving as bridesmaids to Protestant young women friends are excommunicated. And the sinning excommunicated Catholics attending Protestant funerals, weddings, or christenings, are denied absolution until they have recourse to the Romanist Bishop of the diocese, who may live 200 miles away and whose mercy may have to be paid for very liberally.

This is in strict accordance with the theological teaching of the Church of Rome. However, in non-Catholic countries such grave misdemeanors are frequently tolerated, sometimes even encouraged by priests and prelates, in the hope of making those countries "dominantly Catholic"—"the end justifies the means."

Subject: THE POPE—FOE OF MANKIND

Part IV.

THE PAPAL USURPATION AND THE CONVENT SCHOOLS' TRAGIC MISSION.

No doubt whatever that, since 1870, the Roman Catholic American citizen, the Roman Catholic British subject, or the Roman Catholic of any other country, owes first allegiance to the pope, a second and very subordinate one to the country whose protection he enjoys. Well says *The Truth Seeker:*

Every Roman Catholic is fighting under two flags; or rather, living under one and fighting under the other. And, strange as it may seem, he is fighting the flag under which he lives and which protects him. It can not be denied that the papal flag is one that every Roman Catholic must fight under when the order is given, and, until that order is given, he is working in secret against the Stars and Stripes. No papal flag should ever be hoisted above our soil.

Into many strange inconsistencies and extraordinary contradictions does the doctrine of papal infallibility lead Romanist apologists. The pope, who suppressed the Jesuits in the latter part of the eighteenth century, was, of course, according to modern Romanism, infallible. So also, of a truth, must be considered, according to the same System, the pope who, for reasons of

as much weight to papalism as impelled Clement XIV to suppress them, restored the Jesuits, forty years later, as a Religious (?) Order of the very highest standing in the Church.

Pius X, raised to the papal throne on the death of Leo XIII, has repeatedly condemned what he terms "Modernism," by which he means human betterment and social progress. Ask Pius X, I may without unseemly intrusiveness, whether the papalism of to-day, with its deification of Virgin Mary and of pope, is not a very "Modern" institution. Subservient enough were the spiritual subjects of the Vatican in the Middle Ages, but the pope could not, even then, have forced on the masses of so-called Christians acknowledging obedience to the Roman See, the dogma of Pius IX, dated 1854, making the Virgin Mary part of the Godhead, nor that of the same pontiff, dated 1870, giving the Roman pontiff divine attributes.

The Vatican, through influences open and occult at Washington, has succeeded in securing firm and profitable hold of the Philippine Islands. Did Americans wrest that magnificent archipelago from Spain to hand it over to the papacy? Present conditions do certainly point in that direction. A new Hierarchy, with a very thin American veneer, has replaced the older Spanish ecclesiastical machine; but scratch off a little of the Vatican's veneer, manufactured expressly by Gibbons, Ireland & Co., for the "Holy Father's"

use, and you will discover the selfsame deadly equipment for human enslavement, so long and so lucratively used for the joint profit of inquisition-loving and people-crushing popery.

Paganism was the author of spiritual degradation, and fitting promoter, therefore, of material or manual bondage. The Christian message delivered by Paul of Tarsus, its ablest exponent, was a clear announcement of human deliverance from enslavement in its every form.

In his letter to the Galatians (4:1-7), Paul with admirable force and clearness, propounds the announcement of human upliftment:

Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be loved of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

No anarchist, Paul the Apostle, who to the Romans wrote:

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.—Romans 13:8.

No such an institution as the papacy was dreamed of in the days of Paul. Had there been such an establishment as that, since termed by papalists the "one visible head of the Church on earth," the "Vicar of Jesus Christ," the "Infallible Pontiff," "Successor of Peter," etc., etc., Paul had not assuredly failed to mention it, especially to the Christians in Rome, to whom and for whom he wrote. He preaches loyalty to the civil authorities of the Roman Empire, uttering not one word of allegiance to such a monstrous usurpation as the papal machine of today.

Let every soul be subject unto the higher [civil] powers. For there is no [civil] power but of God: the powers [civil] that be are ordained of God. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers [in things civil], attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.—Romans 13:1-7.

Nothing known in Paul's day of the Vatican market for the sale of indulgences; of matrimonial dispensations and annulments; of easy exits from purgatorial fires to front seats in glory. When these monstrous perversions of the Christian system made themselves most flagrantly and perniciously present, another Paul, in the person of Martin Luther, arose to call men back to the

Pauline vigor and simplicity of the faith. Like unto Paul, Luther thundered forth in language that reached the very ends of the earth:

We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. . . . For God hath not called us unto uncleanness, but unto holiness.—1 Thess. 4:1-7.

Not even Peter, first pope and bishop of Rome, according to Vaticanist apologists, knew anything of his own supremacy or infallibility. For in his first epistle he says not:

Submit yourselves to every ordinance of mine, as to commands of Christ's Vicar on earth. I am pope and must be obeyed.

No impostor or usurper, the good Peter. Modestly, but authoritatively, he writes, not as a Hildebrand, or a Borgia, or a Pecci, or a Sarto:

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the King.—1 Peter 2:14-17.

Cold day, surely, for the papacy, when even the Apostle Peter adds not: "Honor the pope, Christ's Infallible Vicar on earth." The Modernists, anathematized by Pius X, may adopt Peter for patron saint! No pope, no monks or nuns in the early days of the Church. Not one word in apostolic letter or preaching of these later sinister and satanic developments of papal power. No mention, in the times of pristine purity of faith and discipline, of such an agency of enlightenment and humanity as the Inquisition.

At work to-day is the Inquisition in America. Leo XIII declared Torquemada, the infamous Spanish Inquisitor, a "Saint!" And there is yet a tribunal of cardinals in Rome, in every-day active service, called "The Holy Office," or "The Sacred and Universal Inquisition."

Give Rome control of the American Republic and you shall soon see the fires of Inquisitional fury burning and the blood of truth-lovers drenching our soil. And, in secret, the Inquisition is ever at work, even in America. The most fearful punishments are visited on nuns who reject the attentions of lecherous bishops and priests; the most damnable cruelties are visited on the very few self-respecting priests, secular and religious, who, by clean living and manful denunciation of sin in high places, incur the hostility of immoral hierarchs.

The following editorial from the *North Carolina Christian Advocate* of March 13, 1913, illus-

trates how the Protestant Church papers are awakening to the situation:

A note in these columns anent Mr. Wilson and the Roman Catholics in our issue of February 20th evidently got under the epidermis of one Roman Catholic. Usually they are very thick-skinned and do not let on, but this time one of them came back through the mails with the meanest letter we have received in many a day. Now, we published the little item as a matter of news, with some plain comment, and we are satisfied from the tone of the letter received, if we had no other evidence, that there is one man, either a Roman Catholic or a Roman Catholic sympathizer, who would love to kindle the fagots around our feet. Any one who thinks that the Roman Catholic Church is any more tolerant in spirit than it was in the days of the Inquisition should revise his notion. To be sure, the Roman Catholics have a right to their place as citizens in this Government, but their hobnobbing for special recognition, such as was given them under Mr. Taft's administration, will not be regarded with complacency. They have made some bad history, which will continue to plague them as long as they maintain their attitude of bigoted assumption of a divine prerogative in civil matters. Until this attitude is changed and their bigoted claim is relinquished they have no right to expect that the public opinion of this Protestant country will regard them as above suspicion.

Romanism points and presses downward. Humanity is called by Gospel and other messages to look upward and to move in forward direc-

tion to the light and in the light. The System which holds in the most degrading White Slavery 150,000 nuns and candidates for nunnish servitude is on trial in America, and sure to be found wanting. Its record is, as I have shown elsewhere, one of darkest infamy.

The black or brown robed sisterhoods of the Romish Church have begging representatives constantly on the road. They visit office buildings, stores, hotels, private dwellings, saloons, and houses of prostitution, with hand out at all times for gifts to coffers bursting already with riches, but as deaf to cries of human suffering as the steel of which they are made.

Let some benefactor of the nunnish collectors meet with poverty and want and sickness; let him then in his simplicity say unto himself: "Go will I to the Sisters' hospital that I have, week in and week out, so long contributed to." Let him, in the honesty of confiding faith, knock at the gate of the sisterhood's "domicile for Christ's poor," and his ears will be stunned and heart chilled by the repulse: "Go, we know you not. The city must take care of you."

A word of warning right here to Protestant parents. Nunnish agents are everywhere, in the United States and other countries where non-Romanists are in a majority, striving to obtain Protestant-born children as pupils for convent schools. Devilish trick, most assuredly! The Protestant child in the convent school is made

special object of lustful attentions from priests, prelates, and even from nuns (Spouses of Christ)! She is, first of all, induced to take private instructions in religion from the Convent Chaplain, often a lecherous, drunken ruffian. He begins by giving her gilded doses of popishness, and, after a time, seduces her into base surrender of body and soul.

Convent schools have driven hundreds of Protestant, as well as Catholic, girls into houses of sin; forced them into the streets, and ultimately consigned them to prisons and the grave. Turn ye, Christian fathers and mothers, your children's thoughts far from Rome and popery, but to the Lord God, who "will fulfil the desire of them that fear Him; He will also hear their cry, and will help them."—Ps. 145:19.

One of the common priestly boasts is of the ease priests find in seducing Protestant girls attending convent schools. The lecherous priest sometimes fears attempts on Catholic girls or women, who might give him away to a jealous confessor, or denounce him to parents or guardians, but little or no fear has he in making attempts on Protestant girls in convent schools, or on other Protestant women, married or single. For, amongst other reasons, should a Protestant woman accuse a priest of wrongdoing, credulous Catholics would throw up their hands in horror and call it a Protestant plot to destroy the priest. A further result might be that the accusing Prot-

THE SNARES OF THE CONFESSIONAL.

To an utterly corrupt celibate priesthood, the Confessional is ready instrument for the perversion of youth of both sexes, and for the demoralization of homes, by the destruction of girlhood and womanhood.

estant woman and her family might be forced to leave the neighborhood.

The crafty priest who is a disciple of Venus, and nearly all priests are so, makes it a study to acquire dominating influence over Protestant women. Well knows he that these women know that he must keep lecherous tracks well covered; and, further, knows he that they, for their own interests and protection, have to keep religiously sacred the story of any of their lapses with him. Hence does the wicked priest feel so noticeably free to give attention with evil intent to women not of his own creed. Protestant fathers and Protestant husbands have small idea indeed of the number of Protestant daughters and of Protestant wives seduced or liable to be seduced by Catholic priests.

No Catholic priest is safe guest for Protestant home. He goes there, not for good, but for evil darkest and most deadly. There was, some years ago, a priest named Nix, stationed in the county of Hastings, Ontario, Canada, who, having lived in open concubinage for some time with a Protestant doctor's wife, fled, after exposure, to the United States, and there continued to exercise his priestly faculties. Another instance was that of "Father" Charles Ormond Reilly, of Detroit, whose scandalous escapades with women, Protestant and Catholic, aroused the indignation and disgust of all Michigan. Reilly was a Roman D. D., one of the most prominent pastors of the

diocese of Detroit, and Treasurer of the Irish National League of America.

Still another example—that of the Rev. Dr. Stafford, of Washington, D. C., some of whose Protestant victims moved in the National Capitol's highest social circles. And these are but few of the myriad of such incidents that from time to time startle and stupefy the American people.

Priests forbid Catholic men to marry Protestant women, but no prohibition is there in Roman System for priest to seduce Protestant daughter, sister, or wife. Priests succeeding in such efforts of beastliness boast of it, we repeat, in their post-prandial conversations, and to themselves glory in it as a triumph of Romanism over heresy.

Subject: THE POPE—FOE OF MANKIND.

Part V.

HOW POPES ARE ELECTED: JESUITICAL FUNDS AND FRAUDS DOMINANT IN NEARLY ALL MODERN CONCLAVES.

Interesting truly is a papal conclave. "Con" and "clavis" are two Latin words signifying respectively "with" and "key;" liberally translated, "under lock and key." For, while the cardinals are in meeting for the purpose of electing a pope, they are supposed to be locked in, absolutely, from the world, communing with the Holy Ghost and with a conscience enlightened of God only.

How very worldly and corrupt have been, however, many of the conclaves! To go no further back than the days of the infamous Borgia, who bought the papal tiara and called himself Alexander VI, we see venality, mendacity, immorality, and greed dominating a body sworn to act in the interests solely of the Christian religion.

Supposed to represent the apostles of Jesus Christ Himself, the humble and devoted fishermen, who, truly filled with the Holy Spirit and governed by its inspiration, undertook without

shoe or scrip to convert a powerful, prejudiced, self-centered, and cruel world, the college of cardinals is indeed a very different body.

Appointed, for the most part, by intrigue, often by corruption, and as frequently through favoritism the most objectionable, the cardinals of the Roman Church are the most carnal-minded, venal, and selfish politicians on earth. So judging them, in his day, Wolsey, one of the most astute of modern statesmen, and typical churchman of his time, sought the papacy several times in succession. In his efforts to become "Vicar of Christ," and wisely doubting the efficacy of the "Holy Ghost" alone, he used very lavishly the gold and political influence of England, but Charles V of Spain and Germany, as well as other continental sovereigns, stood between him and the prize.

Men inferior to Wolsey in ability, and not superior to him in virtue, were the winners of an honor as absent from Christ-like character, surrounding, or suggestion as the very court of Satan.

Men of the Italian race have been, for several centuries, selected to fill the papal throne, to the exclusion of churchmen of almost all other nations. Why? Because the jealousies of greater peoples than the Italians have made pathway to the "chair of Peter" easy for sons of a blood and country not in the race for world-wide domination in temporals.

While, however, Italians have exclusive entrée to the papacy, the government of other countries take lively interest in the selection of a pope friendly, or at all events not hostile, to their policies and purposes. Not a papal election but brings to Rome the most adroit and unscrupulous of worldly diplomatists. They fully understand the cardinals; and the cardinals understand the diplomatists just as thoroughly.

Every papal election since the days of Borgia, four hundred and more years ago—he was elected in 1492—has been, with exceptions that might be counted on the digits of one hand, a bargain and sale as flagrant as ever disgraced the rotten borough system of Britain before 1832, or has since defiled the ward elections of New York, Chicago, or San Francisco.

A papal conclave is a gathering intent primarily, often exclusively, on doing that which will bring to the scarlet-clad few, given the right to vote, the most ready cash. There is always a strong candidate—sometimes two or more in evidence—a short time before the dead pope has gone to his last account. Each of these men knows that it is money which in such an election counts. He begs, borrows, or steals with the earnestness of a seeker for parliamentary, civic, or congressional honors.

The various governmental agencies also get busy. It can happen that no government is pleased with the aspirations of the avowed candidates. Each of these agents looks around for

a satisfactory candidate, and if one is found, finds the cash necessary to move the "Holy Spirit" of the conclave to decide on his election.

The really strongest and really ablest candidates are often defeated for a weak and docile prelate, whom skillful managers of the Curia may manipulate without difficulty. For four centuries, if we except the forty years of their temporary suppression, 1773-1814, the Jesuits have played telling and frequently decisive part in the election of popes.

Stop at nothing to attain an end do these unscrupulous men. Says Hon. R. W. Thompson in his celebrated work, "The Footprints of the Jesuits," Chapter XII, pp. 196, 197:

Wheresoever they [the Jesuits] were sent among heathen and unchristianized peoples, they gave trouble to the Church and inflicted serious injury upon the cause of Christianity. When they found a missionary field occupied by any of the monastic orders, they endeavored either to remove them or to destroy their influence by assailing their Christian integrity, so that they could have everything their own way. They accustomed themselves to obtain their ends by whatsoever means they found necessary, considering the latter as justified by the former. Not in Paraguay alone, but wheresoever else they obtained dominion over ignorant and credulous populations, it was mainly accomplished by persuading them to believe that conversion to Christianity consisted in the mere recital of formal words the professed converts did not understand, and in the ceremony of baptism without any intelligent conception of

its character or of the example and teachings of Christ. The seeds of error they thus succeeded in scattering broadcast among the natives of India, China, and elsewhere, have grown into such poisonous fruits that all the intervening years have failed to provide an antidote, and it remains a lamentable fact that the descendants of these same professing converts have relapsed into idolatry and continued to shun Christianity as if all its influences were pestilential. They [the Jesuits] became Brahmins in India, and, by practicing the idolatrous rites and ceremonies of that country, brought the cause of Christianity into degradation. Continuing steadily to follow the advice of Loyola, they everywhere became "all things to all men" by worshiping at the shrines of the lowest forms of heathen superstition, as if they were the holy altars of the Church.

Would such men, I ask, stop at anything to secure the election of a pope friendly to their deceit and treachery? There is a saying common enough in Rome:

Three popes have we, the white pope (the reigning pontiff), the red pope (the cardinal prefect of the Propaganda), and the black pope (the general of the Jesuits), greatest of all three.

When rebuked for their temporizing with paganism, or rather surrendering to its superstitions, Mr. Thompson adds:

They [the Jesuits] justified themselves upon the ground that any form of vice, deception, and immorality became legitimated by Christianity when practiced in its name. In China they en-

gaged with the natives in worshiping Confucius instead of Christ, and made offerings upon his altar without the slightest twinge of conscience. They omitted nothing, howsoever degrading, which they found necessary to successfully planting the Jesuit scepter among the Oriental populations, until at last, after a long and hard struggle, they were brought into partial obedience by the Church, whose authority they had defied, and whose precepts they contemptuously violated. . . . They shamelessly cast aside the profession of Christianity as if it were a thing of reproach, and performed with alacrity the most revolting Hindoo rites, seemingly as regardless of the obligation of obedience to the Church as of their own dignity and manliness of character.

Mr. Thompson does not mince words:

They substituted fraud, deceit, and hypocrisy for that open, frank, and courageous course of conduct which a sense of right never fails to suggest to ingenuous minds. They unchristianized themselves by becoming Brahmins and pariahs, crawling stealthily and insidiously into the highest places, and sinking with equal ease and skill into the lowest and most degrading.

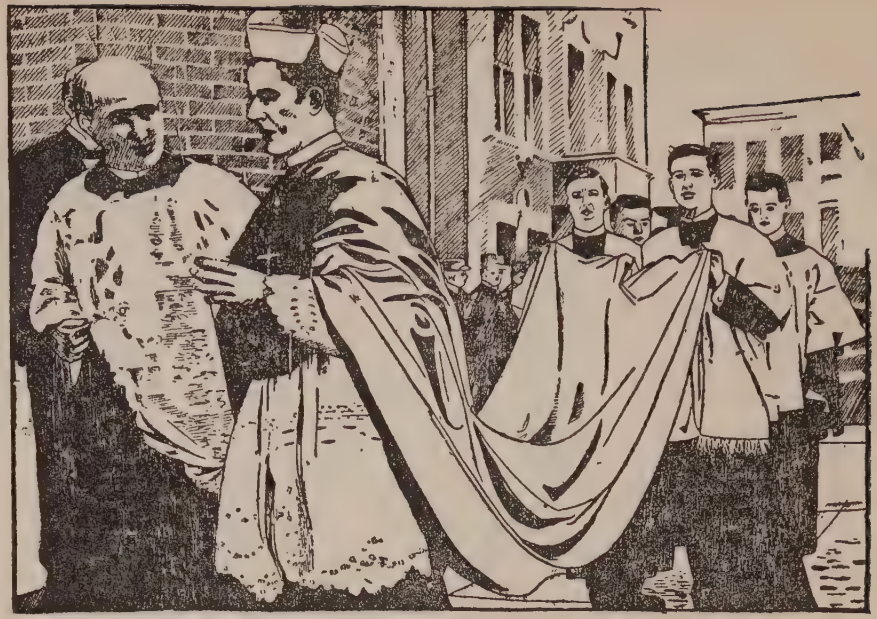
Imagine men like these Jesuits prepared, for temporary gain, to paganize themselves in tireless activity during a papal election! Tammany politician the most corrupt, ward heeler the most conscienceless that American politics has ever known, could not hold candle to these adepts in mendacity and hypocrisy. We have heard of ballot-stuffing, of vote-buying in a thousand forms, we have heard of fraudulent counts and lying cer-

tificates of election, we have heard and known of assassinations to prevent lawfully-elected officers from taking their seats; but at no crime less than those perpetrated by the worst of American politicians have Jesuits hesitated, in order to place pontiff of their choice on the papal throne.

Remember, let Americans in particular, that under the American flag Jesuitism flourishes as it does not seem to thrive elsewhere; save, perhaps, in Britain and the overseas dominions of that empire. The Jesuits under the Stars and Stripes are more powerful and wealthy than they were in the whole world before their suppression in 1773. There are in the United States proper several Jesuit provinces and missions. The headquarters of these provinces and missions are New York City; St. Louis, Mo.; San Francisco, Cal.; El Paso, Tex.; New Orleans, La.; Spokane, Wash.; and Buffalo, N. Y.

The Jesuits are particularly strong in the Philippine Islands. In the 1907 "Official Catholic Directory's" statement for the Archdiocese of Manila we read:

The Jesuit Fathers.—Came to these Islands in 1581. In 1595 they founded the college of St. Ignacio, which was made university canonically approved by the pope and the king of Spain in 1621. Latin, rhetoric, mathematics, theology, canon and civil law were taught therein. At the same time they established the famous college of San Jose, which to-day is affiliated to the Santo Tomas University and is the hall for the medical department; the colleges of San Felipe, Santa Cruz, and Cavite,



VICE-POPE GIOVANNI BONZANO, RULER OF AMERICA.

Papal Delegate Bonzano is the pope's personal agent and confidential representative at the seat of our National Government, for the Romanization of America, by dominating both Capitol and White House.

and also a printing house. The Jesuit Fathers came back to the Philippines in 1859. Since then they have established the institutions above cited and opened great many missions in Mindanao. In the Ateneo there are 31 priests and 22 brothers. In the Normal School there are 19 priests and 13 brothers. Total, 50 priests and 35 brothers. Very Rev. Pio Pi, supr., 157 Arzobispo st.

From the "Official Catholic Directory," 1913, P. J. Kennedy and Sons, Publishers, New York, pp. 814 and 871:

JESUIT FATHERS IN ALL PROVINCES:

New York—Maryland	362
Missouri	384
New Mexico—Colorado	67
New Orleans	132
California	139
Philippines	57
Total	1,141

To which may be added for the Diocese of Dallas, Tex., 11 belonging to the Sicilian province, and for that of Havana, Cuba, 34; a grand total of 1,186.

Large sums of money are, by the Jesuits of the United States and Canada, sent to Rome regularly to help elect friendly popes and to keep the pope "right" after election. The present pontiff is a creature of the Jesuits. They aided freely and generously in his election: they dominate his councils and procure from his pontifical pen the most stupidly reactionary documents the Church has known for thirty years.

When the papacy stultifies itself, to the Jesuits it looks for defense. Pius X, knowing how he was elected, needs the skill and daring of such defenders as the sons of Loyola.

Pius X owes his election to the "veto" exercised by Austria against Rampolla's proposed selection. Each of the four Catholic powers—Austria, France, Spain, and Portugal—had for three centuries exercised the right of vetoing the election of any pope not satisfactory to its government. On account of Cardinal Rampolla's pro-Gallic tendencies and other reasons Kaiser Wilhelm induced Austria to veto his election to the papacy. To illustrate how completely the "Holy Ghost" dominates the election of a Roman pontiff, let it be borne in mind that to Cardinal Satolli, bastard son of Leo XIII, Rampolla was most odious. By Satolli's agency Kaiser Wilhelm's activities were set on foot during the conclave. It is, therefore, to Wilhelm, not to the "Holy Spirit," that credit must be given for the selection of so reactionary and retrogressive a pope as Pius X.

The latter immediately after his enthronement showed his gratitude to the "Veto" by formally abolishing it forever. Talk of American politics! The most astute and adroit American boss ever known is mere pigmy in political management compared to the bosses of the Sacred (?) College of Cardinals. When the world wants to learn what real political activities are like, what deceit, mendacity, and venality in action really re-

semble, let it cast eye on the secret workings of a Roman conclave!

The public press in large part stultifies itself by treating these conclaves—these reunions of pious (?) and learned (?) men—as free agents firmly resolved on doing the right. Never yet has conclave, since conclaves were first invented, been free from a corruption, intimidation, dissimulation, and fraud that would put to shame any purely secular gathering of grafters and boodlers.

When Pius X dies, the hand of Jesuit, gilded and crafty, will control the conclave called to select his successor. The "White Pope" dies, but the "Black Pope" (the general of the Jesuits) never ceases to operate.

No reason, however, this, that Christian people should lose hope or drop activity. The human heart longs for higher and better things than this life can ever afford or Romanism would permit. It leaps out into the future and grasps the hope of the better life for which Jerome of Prague died and Luther strove. It longs for immortality!! Man calls his highest imagination into requisition to find it. Freed from Romanist chains, he looks up into the very gate of heaven and asks, "Will man live again?" "Is there life beyond?" "Will the longing desires of my nature be satisfied?" "Will I live forever?" Questions of the soul are these—questions that call forth the answer, "He that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." The poet, hearing this answer,

breathes to us in words of deepest tenderness the message that infidelity's no hope is the dawning of hope for every Christian man. It is the dawning of the hope that—

"There's a home in the skies where the weary will rest,
A glorious home in the land of the blest;
There tears will be wiped from the sorrowful eye,
And the broken heart will forget to sigh.

No pestilence rides on the wings of the air,
No wave of affliction or sorrow is there;
In darkness that region shall never be furled,
For the smile of the Lord is the light of that world."

Subject: THE POPE—FOE OF MANKIND.

Part VI.

THE POPE, MORTAL ENEMY OF FREE PRESS AND FRIEND OF INTELLECTUAL WHITE SLAVERY.

The papacy is certainly the enemy of the free press. That enmity began not yesterday, but started with the art of printing. See for example, Leo X, in the Council of Lateran, Session X, regarding the printing of books:

Lest that which has been wholesomely invented unto the glory of God, and the increase of the faith, and the propagation of the liberal arts, be converted to the contrary effect, and bring forth detriment to the salvation of the faithful of Christ, we deemed it right that our solicitude should be exercised concerning the printing of books, lest in future thorns grow up along with the good seed, or poisons be mixed up with medicines, wishing, therefore, to provide an opportune remedy for these, with the approbation of this sacred council, that the business of the printing of such books may succeed with the greater prosperity, in proportion as a more close search shall be employed with greater diligence and caution; we decree and ordain that henceforward in the time to come, no one shall presume to print, or cause to be printed, any book, or any writing so-

THE MENACE.

(Communication.)

Under the above appropriate name, a vile publication, whose sole purpose is to vilify the Catholic Church, is being industriously circulated throughout the country.

Since the sheet makes no practice of publishing news, but lends its columns to slanders, and calumnies only, its supporters evidently are anti-Catholic bigots.

Such a publication need not be an unmixed evil. In fact it affords an excellent means of smoking out a class of covert and cowardly assassins of character, who stop at nothing, however foul, in their favorite efforts to outrage and injure Catholics.

My suggestion is that the "Knights of Columbus" and kindred societies, by a careful systematic canvas, secure the names of all subscribers, and have the same recorded for future reference.

To my knowledge, copies have been thrust into the hands of Catholics, as if to say: "This is the lost word on your Church." The person thus insulted should hand in the name of the zealous apostle of fanaticism.

If the claim be made, that the sheet is respectable, no one can take offence at being listed as subscriber to a reputable paper.

When making purchases, letting contracts, exercising the franchise etc., Catholics could consult this official list.

Nothing so effectually roots a dark-lantern gang, as turning on the light. Here is a splendid chance to use against the enemy, their own guns. "Carpe diem" is an ancient motto meaning: Grasp the opportunity.

(REV.) WM. C. KELTY.

Crafton, Pa., March 19, 1912.

"FATHER" KELTY—PAPAL BOYCOTTER.

This letter speaks for itself. Kelty is striving earnestly to win a bishopric by his efforts to efface the American free press, preparatory to the suppression of free speech and free school.

ever, as well in our city as in all other cities and dioceses soever, unless such books or writings be first carefully examined in the city by our vicar and the master of the sacred palace, but in other States and dioceses by the bishop, or some other person to be deputed for that purpose by the same bishop, and by the inquisitor of heretical depravity, in the State or diocese in which the printing of such books might take place, and be approved by their subscription with their own hand, to be affixed in all cases, lest by taking an easy short cut a heavy loss be sustained, as an inscription ought legitimately to precede an accusation, so also ought a charitable admonition to precede a denunciation, and a clamorous insinuation an inquisition, such check being always employed, that, according to the form of the trial, the form of the sentence also to be worded.—*Buckley,* page 313.

No man connected with the press is free from interference by the Catholic prelacy. He is, if a Catholic, informed that his duty on the secular press is to cover and conceal all misdeeds of bishops and priests. He is, if editor of a Catholic (so-called) paper published by the bishop's approval, obliged to write constantly or to receive and publish writings belauding the worst of bishops and the lewdest of clerics.

Catholic papers are maintained by episcopal authority solely. These papers are either owned by the bishops themselves or depend for circulation on the approval of bishops. One of the papers standing best in episcopal estimation is *The Western Watchman,* edited by that unclean priest, D. S. Phelan, of whom the *St. Louis Globe-*

Democrat, August 20, 1892, published the following editorial, to which Phelan never dared make reply:

The ribald cleric who, "for some inscrutable purpose," as Mr. Greeley once remarked, is permitted to edit a weekly "religious" newspaper in this city called *The Western Watchman,* takes me for a topic in answer to some editorial remarks in the *Globe-Democrat* on his criticism of the life and death of the late Judge Normile. I seem to have stirred him to his innermost depths in a very short paragraph calling attention to the brutal and unprovoked character of his assault upon the memory of a man who, whatever his faults—and they were many—deserved something better than the maledictions of a renegade priest, at his death. "Noble spirits war not with the dead," says an old aphorism, but the ignoble spirit of Phelan is proof against all sayings, old and new, that are on the side of decency, humanity, or charity. His whole article in so far as it attempts to be a statement of fact is a tissue of falsehood. He says my arraignment of him was based on his criticism of the sin in Normile. *He lies.* What I reprobated in his infamous fulmination was that he took scarcely any notice of the supreme sin of suicide and spent all his curses upon the offense of Normile in "changing his belief on his way from the cradle to the grave," as I phrased it. Suicide is never justified, and least of all in a case like that of Normile, in which it was an unmanly surrender of one who was neither pursued nor besieged by a troublesome foe. But there was nothing in the life or death of Normile which justified his damnation in cold type; still less was there anything in the life or character of Phelan which

justified in damning of anybody. The article bore the evidence of malicious personal spite all the way through. It was, on Phelan's part, a gross abuse of his office as a priest, although he may claim that it was the editor, and not the priest, who did the base work. One of these days the devil will get the editor, and then where will the priest be? A cause is no better than its advocate, and to estimate correctly the righteousness of the *Watchman's* maledictions, it can not be unfair to investigate the character and reputation of the man who uttered them.

The pen of Chas. Dickens painted the prototype of Phelan many years ago, when it wrote the immortal "Pickwick Papers" and gave to the world the Rev. Mr. Stiggins, who, for reasons kept entirely to himself, was known as the gentle shepherd. Mr. Stiggins had all the vices which Phelan has and which a clergyman should not have, including hypocrisy and bibulosity. He cultivated the latter weakness to such an extent that the elder Mr. Weller says of him that when he made a pastoral call on the family, he always brought a pint-and-a-half bottle with him, which he filled with pine apple rum, and that when he got through with that bottle there was nothing left in it but the cork and the smell. The parable between Stiggins and Phelan is perfect in many respects, and it is hard to believe that Dickens in creating Stiggins did not foresee Phelan. The chief physical characteristic of Stiggins was a red nose. Phelan has a nasal capacity an hundred candle-power greater than that given by Shakespeare to Bardolph. It is a cartilaginous temperance lecture, which he who runs may read. It was acquired by sponging at the sideboards of the impertinent rich while its owner was using his

sacred office to denounce the small sins of the improvident poor. Then there is, as already remarked, the parallel of hypocrisy between the two. But Stiggins was a much more manly hypocrite than Phelan, in whom it is difficult to determine whether the liar or the hypocrite predominates, and who fails to add theft to his other accomplishments only because he lacks courage of his convictions. Mr. Phelan complains that in a former article I did nothing but call names—which is not argument. In this writing I am trying to do a little portrait painting, in the execution of which I trust a small amount of clumsiness will be excused for a great deal of truthfulness.

In learning and literature Phelan is a pretentious ass and impostor. He is a fool among scholars and a scholar among fools. He has contrived to pick up a little knowledge between his drunks, but it is fast disappearing under the fumes of alcohol, which have already rendered it nebulous and uncertain. He has not read a book in twenty years, but has lived during that period in a state of intellectual hibernation, drawing a sustenance from the scanty acquirements of his youth—like a bear in winter quarters sucking his paws to live on the flesh acquired during the summer. He is fond of quoting Latin, but rarely ventures beyond the familiar phrases of that language to be found at the butt end of a Webster dictionary. In his intellectual process he often mistakes delirium tremens for a divine inflatus, and thinks he is inspired when he is only tipsy. In his judgment of the product of other minds he is, like Cassio, nothing if not critical, but the standard of criticism which he applies to others would, if applied to him, make an indecent exposure of his rum-drenched brain, even to the ignorant few who still

believe him to be a scholar because he is an ecclesiastic. Thus he can find nothing more pungent to say of the few editorial lines that provoked from him a column of maudlin malevolence than that they exhibit "a want of continuity of thought." In his salad days he heard the schoolmen say that "continuity of thought" was an essential of good English composition, and finding that small remnant of his education still in the lumber-room of his memory, he brings it out, brushes the dust from it, and flourishes it as something new and hitherto unrevealed. He answers a quotation from "Hamlet" in which Ophelia rebukes the puffed and reckless libertine who "shows her the steep and thorny way to heaven," by saying that Ophelia was crazy when she made the speech. Shade of the mighty William, did you craze Ophelia on the threshold of the play, in the very first act? Then we are told that the "ungracious pastors" whom Ophelia rebuked were "sixteenth-century performers." Here we have the ignorance of the *Watchman's* ecclesiastical sot exposed again, though under the disguise of a jest. The scenes in "Hamlet," according to the best commentators, were laid at least five centuries before the advent of the "sixteenth-century performers." Ophelia had in her mind's eye the Phelans of her time. Since its earliest day the church has always had its Phelan, just as the vine has its louse and the rose its scaraboons. Shakespeare drew from types of men, and not from individuals. The "sixteenth-century performers" doubtless had their Phelans; but as reformers they were not sufficiently developed to be adequate to the purpose of the great master, who in his matchless creations looked before and after, and was "not for a day, but for all time"—who drew the Shylocks of to-day in the "Merchant of

Venice'' just as he drew the Phelans of to-day in ''Hamlet.''

In his original article of August 14th, the Reverend Phelan dwells especially on sins of the flesh, as calculated to drive from the sane the Spirit of God. How much of the Spirit of God, then, can there be left in the soul of a man—and that man a priest—who indecently addresses a virtuous woman on the street, ''Where are you going, baby?'' Is this (spoken by a man to a woman he had never seen before) the language of the flesh or an exhalation from the spirit? For this language, with the conduct accompanying it which suited the action to the word and the word to the action, D. S. Phelan, wearing the garb of his holy office, was marched to the station house, not long ago, by a policeman, at the instigation of the woman he had insulted. Two strongly opposed arguments—his cloth and one of those howling drunks in which the reverent gentleman is, to quote from his own favorite language, the Latin, *facile princeps*—united to secure leniency from the police, and instead of being thrown in a cell, like a common malefactor, he was sent home in a hack. One day this reverend father trod ''the primrose path of dalliance'' on Eleventh street, and the next day he resumed his pious occupation of teaching sinners ''the steep and thorny path to heaven.'' In the meantime, however, he had to plead hard with the police to keep him off the steep and rocky road to the workhouse, via the Black Maria. The case was one for a husband and a horsewhip rather than for a policeman and a station-house. The matter was kept out of the newspapers. I suppressed it in the *Globe-Democrat* because I gave the reverend accused benefit of a doubt as to the extent to which his condition rendered him irresponsible for his conduct. He

is not merciful to me as I have been, and yet am, to him, for I still cover with the mantle of his booze his "sin of the flesh," while he arraigns me under a distinct charge of having received money for the silence of this newspaper on a certain occasion. Of course, he lies, and knows he lies, and he knows, too, that the apostle—he is very fond of quoting the apostle—condemns lying as almost as bad as insulting a virtuous woman on the street. Further than this I can not go in defense of myself against anything said by a deadbeat of the Phelan stripe, except to remark incidentally that if hell were dosed with tartar emetic, the last dregs of the last vomit would be a Phelan in full canonicals.—Mack [J. B. McCullagh].

Orestes A. Brownson, who joined the Catholic Church when Hecker and others submitted to the Roman yoke, established a Quarterly Review for the purpose of exposing and defending Romanist teachings. An American, Brownson used an American freedom of speech and soon incurred the hostility of the Church authorities. He had, mark you, sacrificed everything on going over to Rome. But Rome had no mercy for her convert. It drove him to poverty, and even misery. To Brownson, poor and even hungry, Rome refused bread: now she is building monuments to his memory, obtaining money even from Protestants for the purpose. Neglecting him living, they traffic on him dead. No charity, in truth, in the creed of the Roman Catholic Church!

We are, sometimes, told of the munificence of the monasteries of old. Of this Adam Smith in his "Wealth of Nations" states:

Over and above the rents of those estates the clergy possessed in the tithes a very large portion of the rents of all the other estates in every kingdom of Europe. The revenues arising from both those species of rents were, the greater part of them, paid in kind, in corn, wine, cattle, poultry, etc. The quantity exceeded greatly what the clergy could themselves consume; and there were neither arts nor manufactures, for the produce of which they could exchange the surplus. The clergy could derive advantage from this immense surplus in no other way than by employing it, as the great barons employed the like surplus of their revenues, in the most profuse hospitality and charity. The hospitality and charity of the clergy not only gave them command of a great temporal force, but increased very much the weight of their spiritual weapons. Those virtues procured them the highest respect and veneration among all the inferior ranks of people, of whom many were constantly and almost all occasionally fed by them.

The monks, in other words, so oppressed the people by heavy levies upon their produce that the tillers of the soil, after being robbed of the result of their labor, were driven to the robbers to beg food enough to prevent starvation from a supply that must otherwise have gone to waste. The monks multiplied their adherents, because the people were thus made dependent. Nothing was there in their conduct which evinced a single element of the principle or law of charity, but on the contrary, they established by oppressive taxation the relation of slavery and despotism or tyranny.

What was true of the monks and nuns of the Middle Ages is true to-day. Orestes A. Brownson sought to defend the monastic greed of his time, half a century ago, but because he could not conscientiously do it as papalism desired, he was suffered (genius that he was!) to die a pauper. Henri des Houx, a gifted and amiable French writer, was, under the pontificate of Leo XIII, editor of *Le Journal de Rome,* a daily French paper considered generally as an official organ of the Vatican. M. des Houx, in close touch constantly with Vatican authorities, wrote under Vaticanistic inspiration. Happening on one occasion to write, under that very inspiration, an article which gave offense to a leading government of Europe, M. des Houx was called upon by the selfsame authority which had inspired it to disavow the article. Hesitating or refusing to do as commanded by the Vatican, his paper was condemned and its editor reduced to penury!

Woe betide the Catholic editor who does not write as bishop, the pope's agent, commands. What the pope is in the Church universal, the bishop is in his own diocese.

The pope is their spiritual king; and what they call their Church, that is, their bishops all over the world, is, one may say, their Spiritual Parliament. Now, as this parliament of bishops from all parts of the world can not meet without great difficulty, and as no one but the pope can call it together, it is the pope alone who in reality holds supreme authority over his spiritual subjects, the

Roman Catholics. The way in which the pope governs his churches all over the world is this: He publishes a kind of proclamation, which they call a bull, and sends it round to all places where there are Roman Catholics. As every bishop by himself is a subject of the pope, who calls himself the Bishop of bishops, the bull must be obeyed by them. Every bishop commands all his priests to see that the orders of the pope be obeyed by all those who are under their charge. The priests preach the necessity of complying with the orders of the pope; and when people come to get absolution of their sins, by privately confessing them, they are told that they can not be forgiven unless they obey the bull from Rome. So, you see, that if all the world were true Roman Catholics, the pope would do what he pleased everywhere. Such, in fact, was the case for many centuries before the Reformation. The popes in those times boldly declared that they had authority from God to depose kings from their thrones, and many a fierce war has been made in consequence of the ambition of the popes, who wished all Christian kings to recognize their authority. King John of England was obliged by the pope to lay his crown at the feet of a priest who was sent to represent him. That king was, moreover, made to sign a public deed, by which he surrendered the kingdoms of England and Ireland to the pope, reserving to himself the government of the realms under the control of the bishops of Rome; and finally, as a mark of subjection, bound himself to pay an annual tribute. The priest who represented the pope took away the crown and kept it five days from the king, to show that it was in the pope's power to give it back or not, as he pleased.

So writes Dr. Blanco White, at one time chaplain of the King of Spain, and afterwards clergyman of the Church of England.

The Rev. "Father" Lambert, one of the ablest clergymen that the Church of Rome has ever had in America, incurred the displeasure of Bishop "Barney" McQuaid, of Rochester, N. Y. McQuaid, a foundling as far as his origin is known, possibly the bastard son of a priest, advanced himself to distinction till he finally became Bishop of Rochester. No more despotic man ever filled an espiscopal see. He fell angrily upon Lambert, not because Lambert had written aught against the truth, but because, jealous of Lambert's success as a defender of Christianity against Robert G. Ingersoll, he (McQuaid) desired to rob Lambert's contributions to the press of their proper weight and authority.

Michael Augustine Corrigan, son of a Jersey saloonkeeper, and himself very inferior in talent and acquirement, became, by one of the "accidents" peculiar to the Romish System, Archbishop of New York. Safely enthroned in the American metropolis, he fell upon Dr. McGlynn, who had written on the taxation problem favorably to the working and toiling classes generally. Corrigan had not brains enough himself to tell what a Christian ought to believe concerning taxation, but, having a personal grudge against McGlynn, decided to destroy the latter on the ground that McGlynn advocated anti-Catholic doctrine *in re* taxation, and also home rule for Ireland. By

papal bull McGlynn was suspended (?), and even excommunicated (?). But Leo XIII, astute politician and opportunist, realizing after several years that Corrigan was unable to crush McGlynn, restored to him all faculties and prerogatives!

Patrick Boyle, editor of the *Irish Canadian*, of Toronto, Canada, was a noble son of Erin. In days that were dark for Irishmen in Canada, he was their gallant defender. A Catholic, he submitted, of course, to all reasonable demands of the Church. The Catholic Separate (Parochial) School System of Toronto, controlled by Archbishop John Joseph Lynch, became in time a reproach and a scandal to all citizens. There was a Separate School Board, carefully selected at St. Michael's Palace, Lynch's residence, whose main duty it was to manipulate the school taxes of Catholics to the benefit of Lynch.

The Separate schools falling into neglect and backwardness, Boyle felt, like other Irish Catholics, that inquiry should be made into the causes of failure. Slight investigation disclosed the source of the trouble. The archbishop stole from the school funds what was, of right, belonging to the Catholic children of Toronto.

Boyle exposed the outrage. He became at once the object of archiepiscopal fury. He and his paper were vigorously denounced. Lynch set up a new paper, *The Tribune,* to destroy the *Irish Canadian,* which had been for so many years his devoted organ. But *The Tribune* did not receive the popular support that Lynch desired. It

failed, and Lynch submitted gracefully to grievous loss; gracefully, because while his own paper suffered, he had the satisfaction of driving Patrick Boyle out of business and into poverty.

W. H. Nagle, of Ottawa, back in the seventies started a Catholic paper called *The Herald,* for the special purpose of defending the Catholic cause. Nagle was able, far-seeing, and disinterested. He was, however, an Irish Catholic, an unforgivable sin to J. T. Duhamel, the ignorant little French-Canadian Bishop of Ottawa at the time.

The latter bought, on a certain visit to Rome, a sack of bones, said to have been the remains of a "Saint Emilius," supposed to be Christian martyr of the reign of Diocletian. Bringing back to Ottawa these bones, which might have been those of a dog or a cat deceased but ten years or less, Duhamel offended all sensible people—Catholics as well as others—by instituting a special devotion to "Saint Emilius" and placing his "remains" under a particular altar, located prominently in the Cathedral of Ottawa.

Nagle objected to the whole proceeding. Emilius had, according to Duhamel's own story, died in the fourth century. "How," asked Nagle, "had his bones been so long preserved?" "Again," asked Nagle, "why should Catholics depend for salvation on mere bones, when the word of God was at their command?" Too much was this for the little ignorant French bishop to

stand. He condemned *The Herald* and put it out of business. Nagle afterwards died in want.

L'Electeur, a French liberal paper of Quebec, incurred in 1896 the hostility of the hierarchy of that province. It opposed Romanist Separate Schools in Manitoba. Put out of business, at great loss to its owners and publishers, it reappeared under a new name, *Le Soleil,* and had then to walk the plank of ultramontanism very cautiously, indeed.

Another French paper published in Montreal was driven to ruin because it had the audacity to condemn a French priest, Ghuyot, guilty of seducing, through the confessional, the wife of a prominent French-Canadian lawyer. Such cases as that of Ghuyot occur every day. Ghuyot was discovered because of fool obscene letters written by him to the woman he had wronged. These letters, discovered accidentally by the outraged husband, led to public exposure of the infamy. So excited was all Canada over the Ghuyot infamy that the bishops of Quebec were forced to issue a pastoral letter explaining it away.

No such thing is there as freedom of the press for Catholic reader or editorial writer. Leading Catholic papers have had for editors notorious drunkards, such for instance, as "Reverend" Thomas E. Judge, D. D., LL. D.; Dr. Judge, of *The New World,* Chicago, ex-professor of Philosophy in Maynooth Seminary, Ireland, whose whole record in America was one scarlet mark of infamy, from New York via St. Paul to Chicago,

and rivaled his exploits of infamy in Ireland, England, and Rome itself.

The Rev. Thomas F. Cashman, rector, St. Jarlath's parish, Chicago, writes of Priest-Editor Judge, in part, as follows:

This man Judge came into the Archdiocese of Chicago under the darkest kind of an ecclesiastical cloud. He is a man of considerable intellectual ability, but he is a moral pigmy. His normal state is to be under the influence of drink, and, being a constant transgressor against ecclesiastical codes and proprieties, he is the veriest sycophant in defending with his pen and eulogizing with his tongue Muldoon and the present régime. He (Judge) is, as I said before, a *"sacerdos vagabundus"* (tramp priest).

In the fall of 1902 the writer, together with the priests listed on page 54 of my book, "Romanism—A Menace to the Nation," had printed and forwarded by registered mail to the pope and cardinals a book of 198 pages, containing an *exposé* of the crimes of priests, prelates, and "princes of the Church." From said *exposé,* page 40, I quote the following *in re* Priest Judge:

You [Archbishop of Chicago] about a year ago appointed Rev. T. E. Judge to a city parish, while you knew that he was a periodical drunkard, a *"sacerdos vagabundus"* in the fullest and completest sense of that expression.

Soon thereafter Archbishop Quigley, of Chicago, appointed Priest Judge editor-in-chief of *The New World,* the papal organ of Chicago.

And soon again thereafter that "*sacerdos vagabundus*" was created a D. D. (Doctor of Divinity!) by Pope Pius X, as a reward for his diabolical and treasonable writings against Free Institutions at home and abroad.

Dr. Cronin, of Buffalo, N. Y., able and brilliant, incurring the dislike of misfit bishops like McQuaid of Rochester, Quigley of Buffalo (later of Chicago), and others, fell, too, by the wayside.

The press and the Roman Church can never work in harmony unless press subject itself absolutely and entirely to papalism. Romanism has not, since Pius IV, undergone the slightest change. It was that pope who declared:

The books of arch-heretics, as well of those who invented or excited heresies after the year above mentioned, as of those who are or were the heads or leaders of heretics, such as Luther, Zuinglius, Calvin, Balthazar, Pocimontanus, Swenchfeldius, and such like, of what name, title, or argument soever, are utterly prohibited. And the books of other heretics, such as professedly treat of religion, are altogether condemned. But such as do not treat of religion are permitted, after having been examined and approved by Catholic theologians, by order of the bishops and inquisitors. But Catholic books, written as well by those who after falling have returned to the bosom of the Church, being approved by the theological faculty of some Catholic university or by a general inquisition, may be permitted.

Catholic books only, approved by "a general inquisition" or some Catholic university, may be

read. The Catholic paper in America is a mere apologist for papal misdeeds. We have one in Cincinnati, in close alliance with the liquor traffic, as the cuts on pages 334, 339, and 341 will show.

Catholic papers in other cities stand out just as prominently for "Rum and Romanism." The bishop owns the paper, or owns editor and publisher. No freedom whatever permitted in editorial page or any other. The Catholic paper, blessed by pope and authorized by bishop, is simply an apologist and supporter of Romanist White Slavery—a slave licking hand of slave-owner.

Appended is a typical wail of the Romanist press on the subject of divorce. Charity should, however, even with Romanist press agents, begin at home. Why does not *The Catholic Telegraph* begin by asking for the abandonment of divorce-granting or annulling of the matrimonial tie by Archbishop Moeller's clerical matrimonial tribunal, which, in defiance of the State laws, severs the lawful marriage bonds of persons seeking its good offices secretly, but with plentiful cash supply for the necessary dispensations, etc.?

Matrimonial "causes" yield to Romanish exchequers tributes most bounteous. And the Romanist agent knows well—taught as he is on the Liguorian plans of fraud and filthiness—how to work the game.

There is little or no respect for marriage in Latin Europe or in Latin America. Thousands of people live in the latter region in adulterous

relations, continued for years, even for a lifetime, without slightest thought of a marriage ceremony. The priests themselves live in open concubinage. Marital infidelity is extremely common in France, whose civilization is product of centuries of papal training as well as priestly domination. A like statement is in order concerning Spain. Moral rottenness, everywhere Romanism prevails, is the sickening evidence of contemporaneous history.

DIVORCE EVIL

Denounced by Senator Ransdell, of Louisiana.

[Catholic Press Association.]

Washington, April 9.—United States Senator Ransdell, of Louisiana, who is a practical Catholic and a Knight of Columbus, in a lecture delivered on April 2d before the Law Club of the Catholic University denounced divorce.

> At the last census period the divorce rate was higher with us than in any foreign country except Japan, there being 73 divorces for every 100,000 souls in the United States and 215 in Japan. The next highest was Switzerland, with 32, and Saxony, with 29. Austria permits divorce to its non-Catholic citizens, and denies it to the Catholics. Its ratio was one as compared with our 73. "The island of saints"—old Ireland—granted only one divorce per 100,000 in five years of the last period. Italy had none, as divorce with permission to remarry is prohibited there, though separation is permitted. Absolute divorce is also pro-

hibited in Spain, Portugal, Mexico, Argentina, Brazil, Bolivia, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Cuba.

Divorce is growing rapidly in the United States. In the twenty-year period from 1887 to 1906 the number of marriages dissolved was 945,625, while from 1867 to 1886 it was 328,716, or a little more than one-third. Discussing these figures of 1886, Mr. Carroll D. Wright, an eminent non-Catholic official, said, "However great and growing be the number of divorces in the United States, it is an incontestible fact that it would be still greater were it not for the widespread influence of the Catholic Church." In 1887 there were 483,069 marriages and 27,919 divorces, a little more than one divorce for every seventeen marriages. In 1906 marriages numbered 853,290 and divorces 72,069, or one divorce in every twelve marriages. This is a fearful rate of increase. If it continues in like proportion for the next forty years, the middle of the present century will see one marriage out of every five dissolved by divorce.

Senator Ransdell stated that he had never taken a divorce case and never intended to do so. He continued:

Every lawyer in the country should refuse to take divorce cases and do all in his power to have divorce laws repealed. If a large percentage of the lawyers of America were to frown upon divorce, oppose it in every honorable way, and re-

> fuse to represent litigants seeking divorce, the evil would rapidly decrease.—*The Catholic Telegraph,* April 10, 1913.

Senator Ransdell is, I presume, an honest man. Jesuitry keeps him in the dark as to his Church's filthy connection with adultery, legalized and lawless; with divorce used freely to gather in gold to a ravenous treasure-box.

The Cincinnati Romanist divorce court is thus made up (see "The Official Catholic Directory," 1913, p. 73):

Ecclesiastical Court for Matrimonial Causes—Rev. ————, *judge;* Rev. George X. Schmidt, *defensor matrimonii;* Rev. J. T. Gallagher, *secretary.*

No decree of this or any other such court is valid until and unless approved by the archbishop or bishop. No decree ever granted till paid for!

Take, again, the Diocese of Rockford, Ill., presided over by "Pete" Muldoon, of unhappy fame. There (see "The Official Catholic Directory," 1913, p. 664) we find:

Curia for Matrimonial Causes (Judex appointed in each case)—Rev. D. J. McCaffrey, *Defensor Matrimonii;* Rev. J. J. Flanagan, Secretary.

Rev. D. J. McCaffrey, "defender of the matrimonial tie," has a most unsavory record. For years he has been a habitual drunkard and has very frequently been locked up in Chicago police

stations, escaping trial on every occasion, as do the vast majority of priests caught in similar delinquencies all over the country. McCaffrey is now pastor of the Sacred Heart Church, Marengo, Ill. Notwithstanding his stupendously shameful record of lechery, drunkenness, saloon escapades, and other such like achievements, to the contrary notwithstanding, Bishop Muldoon deems him just the man to care for souls in Marengo, Ill., and defend the sacredness of the matrimonial tie in the Diocese of Rockford. Immediately preceding his promotion by his chum (Muldoon), McCaffrey spent most of his time in a saloon at the corner of Twelfth and O'Neil Streets, Chicago.

Similar conditions might be disclosed by an examination of the Romanist divorce mills throughout the country.

At the marriage ceremony of Miss Louise Warfield to Count Ledochowski, of Poland, nephew of the late Cardinal Ledochowski, celebrated at Baltimore, May 8, 1913, Cardinal Gibbons said, according to *The Cincinnati Enquirer:*

> The marriage contract is the most solemn and most sacred of all other [sic] contracts. Other contracts may be dissolved; other treaties may be violated. The marriage contract can not be violated, can not be annulled. It can terminate only at death.

Nay, Sir Cardinal, and is it so? Do you yourself believe that this is the correct Romanist teaching and practice?

Why, Sir Cardinal, looking over Kennedy's

"Catholic Directory for 1913," I find (p. 17), the following, supplied from your own cardinalitial offices:

Curia (Court) for Matrimonial Causes—Rev. C. F. Thomas, D. D., *Judge;* Rev. P. A. Urique, S. S., D. D., *defensor matrimonii* (defender of the marriage tie); Rev. P. C. Gavan, S. T. L., *secretarius* (secretary).

You have, therefore, Sir Cardinal, in your own city and diocese of Baltimore, a divorce court always ready for action; ready, for pay, to annul any marriage that you may desire to have annulled. This divorce court of yours is not a mere ornamental institution. It is a big revenue-producer for your "works of piety." It is a graft-maker *par excellence.*

Let any Boni de Castellane, with well-filled purse, come to foot of your princely "apostolic" throne seeking annulment of lawful marriage, and you, Sir Cardinal, with one eye fixed on golden treasure, the other upraised to heaven, will soon lift holy hand to untie the bond attaching the aforesaid Boni, and any such, to an heretical spouse, or even to a Catholic wife, without equal share of filthy lucre to maintain her rights in your venal court of divorce.

The Roman divorce system is so cunningly devised and so guiltily worked as to invite Catholics married to Protestants to put up money enough to secure a divorce decree. These courts are inducement to rich Protestant men to join Rome in order to get rid (religiously!) of wife,

whether she be Protestant or Catholic. The most diabolical of all the infamous divorce machineries afflicting humanity is the divorce system of Rome. It is false, greedy, unscrupulous, and deadly; and no man better knows it so to be than James Cardinal Gibbons. Scarcely a day of the year but Rome annuls lawful marriages, and annuls them for pay!

Subject: THE POPE—FOE OF MANKIND.

Part VII.

INDULGENCE HUCKSTERS AND OTHER GRAFTERS OF PAPALISM AND JESUITRY STILL BUSY.

Still busy at his old stand, as if Savonarola had not died or Luther lived, is the pope; his Jesuitical agents not less so in the sale of indulgences and in other forms of grafting. Pope Pius X, instigated by impecunious Roman shopkeepers, by greedy cardinals and avaricious courtiers, has just proclaimed another "Universal Jubilee," of which we read in the *Journal and Tribune,* Knoxville, Tenn., March 30, 1913:

PEACE OF CONSTANTINE

Marking Christianization of the Roman Government

WILL BE ELABORATELY CELEBRATED BY THE VATICAN.

Celebration in Part Also Will be a Protest Against a Celebration by the Italian Government.

Rome, March 29th.—Thousands of pilgrims from all parts of the globe are assembled in this city to witness the opening of the series of celebrations which the Vatican has arranged to commemorate the sixteenth centennial of the proclamation of the edict of Milan, known as the Peace

of Constantine, which marked the Christianization of the Roman Government. On the surface this celebration, which will extend over the whole year, is supposed merely to be a fitting remembrance of the adoption by the Emperor Constantine, following his victory over the pagan general, Maxentius, just outside of Rome, of Christianity as the official religion of the State. No secret, however, is made of the fact that back of the celebration are two other motives. In the first place, this commemoration is intended as a protest of the Vatican against the celebration by Italy two years ago of the fiftieth anniversary of its unification, a celebration which was highly offensive to the Vatican because it commemorated an event by which the Vatican was deprived of its temporal power.

To celebrate the anniversary of the unification of Italy the Government had arranged exhibitions on a magnificent scale at Rome and at Turin, but owing to the outbreak of the war with Turkey, the prevalence of a cholera epidemic and other unfortunate conditions the celebration proved a failure and attracted but few visitors to Italy. One of the motives in arranging the "Constantine Year" celebration by the Vatican was to prove to the world how much greater is the temporal power of the Vatican than that of the Italian Government. Judging from the number of pilgrims already assembled here and the many thousands who are either on their way to Rome or have made their plans to visit the city at some time during the celebration year, the Vatican bids fair to make a good showing. Although the commemorative celebrations planned will all be held in this city, some of the principal anniversaries will be observed by Roman Catholic Churches throughout the world.

The illness of the pope will probably prevent him from taking part in the services and ceremonies scheduled to take place within the precincts of the Vatican, but there will be enough pomp and spectacular display of a magnificent order to satisfy even the most exacting sightseeing visitors. Should the condition of the pontiff improve he may, by his presence, lend greater importance to the religious ceremonies in the Vatican, to be held in April. The traditions of the Church will, of course, exclude the pope from all celebrations held outside of the Vatican precincts.

The series of commemorative celebrations will begin to-morrow with a solemn eucharistic procession, passing from the catacombs of Saint Domitilla to those of Saint Callixtus and then to the church and catacombs of Saint Sebastian, where a Te Deum will be sung and the blessed sacrament administered to the pilgrims.

From April 6th to 13th, inclusive, a solemn Octave will be celebrated at the Church of Saint John Lateran, with exposition of the "Acheropita." During the Octave the mornings will be set apart for the reception of pilgrims of Young Men's Christian Associations, Arch Confraternities, congregations and religious orders; with a sermon every afternoon by a bishop and benediction by a cardinal, culminating in a pontifical high mass on April 13th, celebrated by a cardinal in the presence of the pontifical court, the diplomatic corps accredited to the holy see, and the high dignitaries of the Church in Rome.

On April 20th there will be a solemn commemoration at Saint Peter's on the same scale of magnificence as the feast of the Prince of the Apostles, with the exposition of the relics of the

passion of the Savior, which are kept at Saint Peter's.

On April 27th there will be a celebration and pontifical mass at the patriarchal Basilica of Saint Paul, on the Ostian Way. May 2d, 3d, and 4th there will be pontifical masses in the Church of Saint Croce, in Gerusalemme, and on the night of May 4th an immense electric cross will be inaugurated on Monte Cavo, eighteen miles from Rome. In May, June, August, and December other commemorative celebrations of an impressive character will be held at the papal chapel at St. Peter's, the Church of Saint Agnes, the Church of Saint Laurence, the parish church of Saints Peter and Marcellinus, the cathedral of Albano, and the Church of Saint Mary Major, where for three days the holy image of the Blessed Virgin, known as the "Borghenia," will be exposed to the view of the visiting pilgrims. There will also be special services and celebrations at that same church on each of the three days, December 6th, 7th, and 8th, which will close the series of the celebrations.

Constantine was never a Christian. He was a great imperial statesman, who, seeing that the old Roman pagan systems, dating from Romulus and Remus, 750 years before Christ, had lost hold of the populace, re-paganized the new form of religion called Christian, and made it the official cult of the Roman Empire, for which he founded a new capital on the Bosphorus, bearing his own name—Constantinople. He, and not the pope of Rome—there was no such person or official then known—was the head of the Church. He established bishops or "overseers"—there

were no "bishops" before Constantine—to correspond to civil officers, known as "exarchs." Both exarchs and bishops were appointed by Constantine alone. No pope or College of Cardinals then to distribute fat episcopal sees to Italian and other priests hungry for gold!

Constantine called the Council of Nice, and appointed the officers who presided there. The papacy as now known was unknown utterly to the Council of Nice, an almost exclusively Eastern gathering. The Bishop of Rome had a standing in Constantine's religious system equal to that of the Bishops of Constantinople and Alexandria —that and nothing more. Nor would he have been for a moment allowed to assume any higher rank.

The papal figment that Constantine deeded temporal control in and over Rome to the bishop of that city has no historic ground whatever to support it. It is one of the many forgeries used, centuries after, to justify papal thefts of territory and papal usurpations of spiritual authority.

Jubilees are of enormous monetary value to the papacy and to papal agents. The railroads, traction lines, and maritime transportation agencies all over the world, especially in America, derive enormous profits from Jubilee or other pilgrimages. To St. Anne de Beaupre, near Quebec, hundreds of thousands of credulous people are every year brought by rail and by boat, yielding enormous profit to transportation companies. Jubilees, therefore, pay big premiums to

non-Catholic capitalists, who must in turn "whack up" when the priest passes around the hat for a papal collection. How the scheme works locally *The Catholic Telegraph,* March 20, 1913, explains:

UNIVERSAL JUBILEE.

The first pilgrimages in connection with the celebrations of the Constantinian Centenary will arrive in Rome immediately after Easter. The celebrations will begin on Sunday, March 30th, with solemn services in the Catacomb of St. Callixtus. Yesterday evening an apostolic letter, written by the Holy Father, proclaiming a universal jubilee in memory of the peace granted to the Church by the Emperor Constantine, was published. In it he refers to the great benefits that accrued to mankind in consequence of the victory, won under the fiery cross, and invites Catholics throughout the whole world to offer up prayer to God, to the Blessed Virgin, and to the apostles and saints, supplicating for the defeat of the nefarious efforts that are being put forth by the enemies of the Church to encompass her destruction so far as they can do so. To encourage the faithful to pray for the protection of the Church, which is being attacked by so many foes, Pope Pius grants a plenary indulgence in jubilee form to all who will come here between Sunday, March 30th, and the feast of the Immaculate Conception, on condition that they visit the Churches of St. John Lateran, St. Peter, and St. Mary Major, and there pray for the intentions of the pope, after having previously gone to confession and received Holy Communion and made an offering according to their means.

Those who are unable to come to Rome may gain the same indulgence on the condition that

they visit six times during the period mentioned churches in their own countries designated by their bishops. Special concessions are granted to travelers, religious of both sexes, foreigners, and those who are sick or who are otherwise prevented from making the visits to the churches.

That the papalists of the United States scent the graft in this Jubilee is, by *The Catholic Telegraph,* March 20, 1913, proven:

To Celebrate Constantine Centenary.

Philadelphia, March 17th.—Preparations are almost completed for a fitting participation by the Archdiocese of Philadelphia in the world-wide celebration of the sixteenth centenary of the granting of freedom and peace to the Church in the Edict of Milan, proclaimed by Emperor Constantine in the year 313.

The committee in charge of the local celebration consists of Bishop McCort, Rt. Rev. Msgr. James T. Trainor, V. G.; Rt. Rev. Msgr. Nevin F. Fisher (secretary); Rt. Rev. Msgr. Philip R. McDevitt, superintendent of parish schools; Very Rev. Henry T. Drumgoole, LL. D., rector of the Seminary, and Rev. William J. Higgins, S. T. L., rector of the Cathedral.

The following program has been arranged:

Novena of thanksgiving in all the Churches, to end on the Feast of Pentecost, May 11th.

Pontifical Mass in the Cathedral on Thursday, May 8th.

Children's celebration in the Cathedral, Friday, May 9th.

Solemn services in all the Churches on Pentecost Sunday; collection for the Holy Father.

Public celebration in the open air at the Seminary, Overbrook, Pentecost afternoon. Benedic-

tion of the Blessed Sacrament by Archbishop Prendergast.

What a time of feasting for the "holy fathers" all over America and elsewhere this jubilee season! Every Church having its own celebration, there will be, in 1913, a period of clerical dining and wining the very anticipation of which gladdens heart and tickles stomach of voracious Roman cleric. How the liquor dealers will profit by the heavy orders for supplies needed to keep up the fires of priestly spiritual zeal!

How butcher and baker and every kind of caterer will flourish on profits yielded by clerical patrons during this busy papal season of "prayer and mortification;" but more busy will be pot and pottle, rum and red-light activities.

What is an indulgence? No such word is found in the New Testament. Not Tertullian, nor Origen, nor Augustine ever speaks of such a doctrine as that of the Roman Church of today. Even Thomas Aquinas knew little of this doctrine of Indulgences as it developed in the era of Alexander VI, the coarse, licentious brute of the papacy (1492-1503), and Leo X, the cultured epicurean pontiff, reigning from 1513 till 1529.

What are, I ask again, Indulgences? No words of my own shall I employ. Let me present photographic copy of page 37 of the "Catechism of Christian Doctrine, prepared and enjoined by order of the Third Plenary Council of Baltimore," and published by ecclesiastical authority.

LESSON TWENTY-FIRST.

231. Remission, taking away.
232. License, permission to do something.
235. Applying, giving the benefit of.
236. Superabundant, more than is wanted.
236. Treasury, a place for storing riches in.
237. Enjoined, ordered to be done.

ON INDULGENCES.

231. ***Q. What is an Indulgence?***

A. An Indulgence is the remission in whole or in part of the temporal punishment due to sin.

232. ***Q. Is an Indulgence a pardon of sin, or a license to commit sin?***

A. An Indulgence is not a pardon of sin, nor a license to commit sin, and one who is in a state of mortal sin cannot gain an Indulgence.

233. ***Q. How many kinds of Indulgences are there?***

A. There are two kinds of Indulgences—Plenary and Partial.

234. ***Q. What is a Plenary Indulgence?***

A. A Plenary Indulgence is the full remission of the temporal punishment due to sin.

235. ***Q. What is a Partial Indulgence?***

A. A Partial Indulgence is the remission of a part of the temporal punishment due to sin.

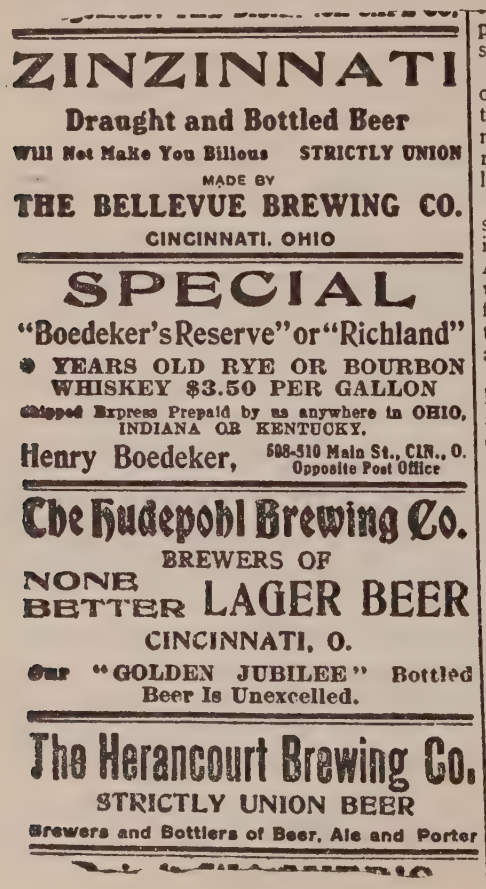
236. ***Q. How does the Church by means of Indulgences remit the temporal punishment due to sin?***

A. The Church by means of Indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

237 ***Q. What must we do to gain an Indulgence?***

A. To gain an Indulgence we must be in the state of grace and perform the works enjoined.

Two principal kinds of "indulgences" are countenanced and approved by Romanism—both costly for the buyer. The first is in liquid form. Witness subjoined photographic copy from *The Catholic Telegraph's* advertising columns. *The Catholic Telegraph* is Archbishop Henry Moeller's confidential and official organ:



ZINZINNATI

Draught and Bottled Beer

Will Not Make You Bilious STRICTLY UNION

MADE BY

THE BELLEVUE BREWING CO.

CINCINNATI, OHIO

SPECIAL

"Boedeker's Reserve" or "Richland"

8 YEARS OLD RYE OR BOURBON WHISKEY $3.50 PER GALLON

Shipped Express Prepaid by us anywhere in OHIO, INDIANA OR KENTUCKY.

Henry Boedeker, 508-510 Main St., CIN., O. Opposite Post Office

The Hudepohl Brewing Co.

BREWERS OF

NONE BETTER LAGER BEER

CINCINNATI, O.

Our "GOLDEN JUBILEE" Bottled Beer Is Unexcelled.

The Herancourt Brewing Co.

STRICTLY UNION BEER

Brewers and Bottlers of Beer, Ale and Porter

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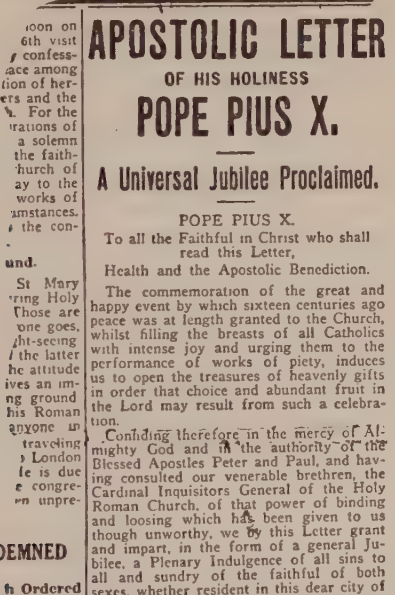
The other form of "indulgence" is, perhaps, of a less spirituous, but not more spiritual character. It is a sale of corner lots in papal "Kingdom come" to all desirous of being "faked" and bled. Here is part of a papal proclamation, published in the selfsame issue of *The Catholic Telegraph,* April 10, 1913, in which the "liquid" indulgences are also announced:



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APOSTOLIC LETTER

OF HIS HOLINESS

POPE PIUS X.

A Universal Jubilee Proclaimed.

POPE PIUS X.

To all the Faithful in Christ who shall read this Letter,

Health and the Apostolic Benediction.

The commemoration of the great and happy event by which sixteen centuries ago peace was at length granted to the Church, whilst filling the breasts of all Catholics with intense joy and urging them to the performance of works of piety, induces us to open the treasures of heavenly gifts in order that choice and abundant fruit in the Lord may result from such a celebration.

Confiding therefore in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, and having consulted our venerable brethren, the Cardinal Inquisitors General of the Holy Roman Church, of that power of binding and loosing which has been given to us though unworthy, we by this Letter grant and impart, in the form of a general Jubilee, a Plenary Indulgence of all sins to all and sundry of the faithful of both sexes, whether resident in this dear city of ours or about to visit it, who, in the present year, from Low Sunday, when the secular celebrations for the commemoration of the Peace of the Church begin, to the feast of the Immaculate Conception of the Virgin Mother of God inclusive, twice visit each of the Basilicas of St. John Lateran, St. Peter Prince of the Apostles and St. Paul outside the Walls, who there, according to our intention, for some time pray to God for the prosperity and exaltation of the Catholic Church and of this Apostolic See for the extirpation of heresies and

The Conversion of All who are in Error.

335

No one can gain papal "indulgence," liquid or gaseous, without pay, strictly in advance. Pius X claims to be a successor of the Apostle Peter. We have in the New Testament some letters of that goodly old saint. But nothing did he know, according to these letters, of "Jubilees" or "Indulgences." No grafter, the original Peter.

Equally innocent of all "Indulgence" lore and learning was the Apostle Paul. Paul was a minister of Jesus Christ—not a barterer in divine graces or peddler of heavenly mercies.

God is sole Judge of sin and its punishment. God neither promises nor grants "indulgences." From Genesis to Revelation not a word of God's granting any such thing as an "Indulgence" to sin or to sinners. Could God tell the murderer—"Pay a Carmelite, or a Dominican, or a Jesuit so much, and I will pardon you the one or two or three or five or more years of temporal punishment due your sin?" Could God tell adulterer and home destroyer—"Pay my monks their price and all your temporal sufferings are remitted?"

The very thought of the papacy's thus debasing God's mercies for filthy lucre is truly abominable. God is just and merciful. But His mercies, above all His works, are given without pay and without price, not through "Leagues" of "Sacred Heart" or "scapulars" or beads" or otherwise, but because of His acceptance of a contrite heart's sincerity.

The "Religious (?) Orders" live by their traffic in "indulgences."

The Jesuits have complete control of the League of the Sacred Heart and the heavenly measures [Indulgences] thereto appertaining. The Dominicans hold in fee simple the Rosary Society. The Scapular Confraternity is the prize of the Carmelites; and to the Franciscans has been made over, after a bitter fight with the Capuchins, the privileges of the Stations of the Cross.

Were it to happen that the Benedictines, for example, presumed to take a hand in directing the operations and dividing the enormous profits of the League of the Sacred Heart; or that the Jesuits encroached on the domain of the Rosary priests—which, by the way, they actually attempted, but got a reproof for their audacity—the wheels would hum in Rome. The Roman Congregations and the Holy Father himself would be petitioned by the aggrieved monopolists, and reminded that Pope So-and-so, in rescript such-and-such, transferred to them exclusive rights over this particular province of the graces of God Almighty. So watchful are they against being overreached by one another that Rome has equivalently extended to all the great orders privileges which originally were conferred upon only one. Thus, if the Jesuits have Ignatius-water, the Benedictines enjoy a miraculous medal —think of Benedict's disciples descending so low! If innumerable indulgences may be gained by visiting a Franciscan church on a special day in the year, equal indulgences may be won by visiting a Benedictine church on another, or a Carmelite church on still another; if the Carmelites promise you a stunning aggregate of indulgences for wearing the scapular, the Dominicans

assure you of even more marvelous ones by carrying the beads in your pocket.—*Letters to His Holiness, Pope Pius X, by a Modernist, pp. 77, 78.*

That the followers of Pope Pius X in America are very much in need of "indulgences" of some kind, official statistics prove. The Roman Catholic population of the United States proper is, according to reliable—not to Romanist—statistics, one-seventh of the whole. Romanists, however, supply America with forty-two per cent of her criminal population. The "Forty-third Annual Report of the Allegheny Workhouse and Inebriate Asylum of Pennsylvania, for 1912," shows Romanism the fountain-head of crime in this country, and that its school system, from pauper parochial school to aristocratic convent and Jesuitized university, is a failure as begetter and propagator of moral health and civic soundness. There were, according to this official report, 3,674 inmates in the institution during the year 1912. These were religiously divided:

Roman Catholics	2,016
Methodists	529
Baptists	408
Presbyterians	291
Episcopalians	60
Jews	29
Other denominations	78
No religion	83

Thus the Roman Catholics, in one typical institution of its kind, stand 2,016 against 1,658 of

Epiphany Parish Tea Party

✠

ABANDONED CHURCH BUILDING ROSS STREET

TUESDAY AND WEDNESDAY EVENINGS

FEBRUARY 21st and 22nd. 1911

For Your Home Comfort

American Pale Export Beer

or

Silver Top Beer

for Quality and Delicious Flavor
The purest and most healthful beverages made
Keep one of them at your home

Independent Brewing Company of Pittsburgh

Welcome to Your Friends

The above is a photographic copy of a title page of a Romanist Church paper in Pittsburgh, Pa., advertising a papal "Tea Party," held in a former Protestant church, to be deformed into a combination Romish temple, brothel, and saloon, out of the proceeds of this "Tea Party," whose prominent feature was not "Tea," but "American Pale Export Beer!"

Of the same Church paper two entire pages were given to well-paid brewery advertisements; while nine other beer and whiskey "ads" also graced its columns. How inseparable the spirituous and the spiritual (?) in the Papal System!

Good Old Barbarossa is the one beer that Satisfies. Its tasteful tang distinguishes Barbarossa from other beers.
Barbarossa
FINEST BEER IN THE WORLD
Brewed by the time-tested Moerlein Process—the crowning achievement of master brewers for three generations—Barbarossa lends tone to your hospitality.
THE CHRISTIAN MOERLEIN BREWING COMPANY
INCORPORATED
Order a Case for Your Home
PHONE CANAL 2400
CINCINNATI
BARBAROSSA
CINCINNATI

The Catholic Telegraph, papal organ, Cincinnati, Ohio, August 29, 1912, published the advertisements of thirteen Colleges and Convents, and then devoted, on the selfsame page, commanding space to the above Barbarossa Beer "ad." On the first column of the next page appear the "ads" of no fewer than five breweries!

The Very Highest Point

known to the Art of Modern Brewing
is found within every bottle of

Budweiser

"The Old Reliable"

Brews will come and brews will go—have their little day—then vanish—but ***Budweiser goes on forever***—everlasting ***Quality, Purity and Mildness*** is the reason.

Bottled only at the Home Plant in St. Louis

Anheuser-Busch Brewery
St. Louis, Mo.

The Jos. R. Peebles' Sons Co.
Distributors
Cincinnati Ohio

A typical brewery "ad" in *The Catholic Telegraph*, Cincinnati, July 25, 1912, showing how the Papal Beer Eagle directs popish aviators in beery paths westward and skyward.

Any marvel, is it, that with Romanist organs giving so much space and prominence to beer and alcoholics, that Roman Catholics head the list in American penal establishments!

all other or no religious denominations, a clean majority for Pope Pius X of 358!

The latest figures before me of the criminal population of the United States are those of the Commissioner-General of Immigration for 1908, given in The World Almanac for 1913. The total number of persons then in penal establishments in the United States, exclusive of Alaska, Hawaii, and Porto Rico, was 148,550, of whom 62,391 were Romanists, when their proportion should have been, according to population, 21,223!

But there is another point of importance to consider. The Negro population of the United States—about 11 per cent (the exact figure for 1910 is 10.7)—contributes far more than a normal quota to American prison population. In the absence of more exact figures on this head, let us estimate (the estimate is modest) the Negro criminal population at 50 per cent of the non-Catholic prison population of 86,159. We have thus left a white non-Romanist body of criminals of 43,079 in round numbers, as against a total of 105,471 criminals, inheritors of either the curse of Romanism or that of inferior Ethiopian blood.

A distinguished priest once made a statement to a younger clergyman, who had asked him at a Convent Commencement for information as to what became of convent graduates—a statement that seemed, at first, surprising. The younger clergyman knew well that there were very few, if any, Catholic young men in that section of means adequate to give convent brides the lux-

urious homes that a convent "education" inspire these girls to look for. He knew that these convent girls would, after leaving school, disclaim all toil and bread-winning effort, however honorable. What, therefore, he asked of the older man, became of such women? "Why," the older man made answer, "they may go, after a time, to the *maisons de joie.*" That convent graduates fill American houses of ill-repute and thence go in large numbers to prison, American police and criminal statistics most indubitably demonstrate.

For Rome's contribution of forty-two per cent of all our criminals, and about sixty per cent of our white prisoners, Protestants are extremely generous. Read the following, taken from *United Canada,* Ottawa, March 8, 1913:

ARCHBISHOP IRELAND RECEIVED $100,000.

The citizens of St. Paul, Minn., irrespective of religion or race, last week presented Archbishop Ireland with $100,000 gift for his new cathedral. The edifice will be finished by the end of 1914.

In tendering his thanks, in his own house, where the presentation was made, the aged churchman and statesman said in part:

> "I would be hard-hearted indeed if I were not deeply affected by this beautiful testimonial. In accepting it, I want to say that the most pleasing part of it all is that it comes as a voluntary offering prompted by regard for me.

> "I am an old citizen of St. Paul. I came here in 1852, and for more than half a century I have labored among you. My first thought, when the cathedral idea was broached, was that the new edifice should be worthy of the city of St. Paul."

The energy of Romanism in giving America forty-two per cent of all its criminals and about sixty per cent of all its white prison population will inspire Romanist leaders to call on Protestants to interest themselves in the Catholic University extension, now proposed, the said university owing its very origin to Protestant money:

NEW STRUCTURES

For Catholic University at Washington Are Authorizd by Trustees.

Special Dispatch to the Enquirer.

Washington, April 2d.—Washington was the temporary home to-day of the American Hierarchy of the Catholic Church. Assembled at the semi-annual meeting of the Trustees of the Catholic University were the three American Cardinals, Gibbons, Farley, and O'Connell. In addition there were present at the meeting Archbishops Prendergast, of Philadelphia; Messmer, of Milwaukee; Keane, of Dubuque, Iowa, and Riordan, of San Francisco, and Bishop Matthew Harkins, of Providence, R. I. The Trustees voted to authorize Msgr. Thomas J. Shahan to prepare plans and carry forward the building of new university structures.—*The Cincinnati Enquirer,* April 3, 1913.

Impossible to tell how much money Jesuit and other Romanist grafters reap every year from confiding "easy" Protestants and from superstition-worked Catholics. Here is just one of a thousand annual incidents:

WOMAN BUILDS JESUIT CHURCH.

The largest gift to the Jesuit Fathers of New Orleans was made last week by Miss Kate McDermott, in the donation of $100,000 for the erection of a magnificent new church in memory of her brother, Thomas McDermott, who died about a year ago. It will enable the Jesuits to complete the handsome group of buildings at present contemplated for the University of New Orleans. The McDermott family came from Ireland and amassed a large fortune handling sugar and molasses. Miss McDermott is the last of the family, none of whom ever married.

What Romanism does for any country under its sway is being every day made clearer. The monks in the Philippines stood for three centuries for disease and death. Read the following:

Such communications as that on "Anti-Vaccination" in to-day's *Courier-Journal* would be amusing if they were not pathetic. It is worse than idle to argue against the efficiency of vaccination in this age. Wherever vaccination has been enforced the plague of smallpox has been practically abolished. The latest instance of this is in the Philippines. Says the Medical Director:

"To-day in the six provinces which immediately surround Manila, where for-

> merly there had been probably for centuries 6,000 deaths annually from smallpox, there was not a single death from that disease in the year following the completion of the vaccination, nor have there been any deaths since that time among persons who were vaccinated in those provinces. This work is still going on, and the net result is that there are now at least 30,000 fewer deaths annually than was the case before this work was begun."

The plea of the anti-vaccinationists that compulsory vaccination is a violation of their personal rights is no plea at all. There is no such thing as a personal right to endanger the lives of others by disease, any more than there is a personal right to commit arson or murder.—*The Courier-Journal,* Louisville, March 27, 1913.

What the pope has done for Cuba, a dispatch from Havana to *The Menace* declares:

ROMANISM IN CUBA.

In Cuba the pope has not been hampered by Bibles or by evangelical Christianity.

For 300 years he has been supreme in this beautiful, rich land. He has had a magnificent opportunity to show to the world what his religion and Church can do for a country.

Here is what it did. When the adulterous union between the Cuban State and the Roman Catholic Church was severed, two-thirds of her citizenship could neither read nor write, and half her population had been born out of wedlock.

Until evangelical Christianity began to thunder at her doors, the Romish Church had made

no effort to educate the masses. Her priests charged such exorbitant prices for their marriage ceremonies that the poor people could not afford it. As a natural result a system of concubinage became general. When Roman Catholic Spain's domination of Cuba ceased, so large a per cent of her population had been born out of wedlock that on every marriage document the contracting parties had to declare whether they were the legitimate offspring of their parents or not. Girls reared in gospel lands had to be insulted by answering this question before they could get married in the then Roman Catholic Cuba.

Since the separation of the adulterous union of the Cuban State from the Romish Church it has all changed. Public schools and also evangelical schools now dot the land over, and civil marriage has been instituted, hence the per cent of illiteracy and illegitimacy is very rapidly decreasing.

Cardinal Gibbons attributes liberty and virtue and nearly every other good thing in the United States to the Catholic Church. Suppose he attempt to tell the American people why the pope and his Church never did do for Cuba what he claims it did for the United States!

While he is at it, he might tell them about the shortcomings of his Church in rich, beautiful, big Brazil and Mexico. "By their fruits ye shall know them." Roman Catholic fruit in Roman Catholic countries is very bad. It could not be worse.

This being Jubilee year, the Knights of Columbus are exceedingly busy in legislative halls and otherwise. So tells the *Catholic Union and Times,* Buffalo, N. Y., March 13, 1913:

The Knights of Columbus are being forced into politics by the people who have been making a mighty noise as to the separation of Church and State. In Colorado a bill has been introduced in the Legislature which, if adopted, as it probably will be, will make unlawful "the writing, printing, publication, circulation, or distribution of any false statement, matter, or thing purporting to be the ritual, ceremonial, or ceremonies, or part thereof, of any Church, religious society, organization, or corporation, or of any fraternal, beneficial, or secret society, organization, or corporation; and making certain testimony in respect thereto competent; and making violation thereof a felony, and providing penalty therefor." A similar bill has been presented to the Missouri Legislature. These bills are the work of the knights.

"Forced into politics"—excellent term, in truth, for Knight of Columbus! The Knight of Columbus lives on politics. It is the very breath of his nostrils; the choice nutriment of his body and soul. He has representatives in every legislative body from the Congress of the United States to city council of humblest town in the land. The Knight of Columbus is the agent for priesthood and prelacy's dirty work. But the Knight aforesaid gets, for his salacious services, good substantial "rake-off."

Imperative duty, it should be, of all true Americans to put not only Knights of Columbus, but their masters—pope, prelate, and priest—out of politics. The Knights, their chiefs and guides, are the bane and curse of the Nation's life.

France has put political Romanism out of business. So also have Italy and Portugal. Spain and Ireland are soon to do likewise. How long shall non-Catholic America, England, and Germany tarry in giving heed to the call of patriotism and social duty?

Subject: THE POPE—FOE OF MANKIND.

Part VIII.

NUNS AND NUNNERIES ORGANIZED FOES OF FREE WHITE LABOR.

The *Catholic Union and Times,* of Buffalo, N. Y., March 30, 1913, devotes more than half a column to tell how the "Sisters of St. Vincent de Paul" train the pupils of St. Vincent's Technical School, Main and Riley Streets, Buffalo. This school is devoted to the training of young girls deprived of their parents and obliged to find a trade for self-support. "Every year there is," we are told, "graduated a class of young girls who are adepts in either dress-making, fine white work, or millinery." "All Buffalo" is this week viewing the springtime showing of "the school's work in gowns, millinery, and white goods."

Do the makers of this admirable "convent" work get any pecuniary compensation whatever from its sale? Not one cent. The receipts all go to the nun's spacious coffers, from which prelate and priest get their "rake-off." A fetching bridal costume, sure to bring the charitable nuns a big figure, is described at length. And other work brings in to nunnish treasury revenue in proportion.

Says the *Catholic Union and Times,* March 30, 1913, the writer, evidently, a master hand in describing women's apparel:

The soft white meteor crepe train is richly embroidered, the work of the school, and the same exquisite needlework is shown in graceful effect, arranged diagonally, across the front of the skirt. The bridal figure seems to be holding a reception, and her guests wear equally handsome gowns in dainty colored fabrics. The school designs its gowns from New York and Paris models as shown in the books of these dress centers.

Perhaps the most unique figure is one wearing the famous "Mademoiselle Maggie" gown. The French girl with the English name is a veritable "find" in the art world of Paris. She makes her designs in her studio, working out each gown as a picture, then paints her trailing roses or violets over the filmy fabrics. Above the mantel of the school's show-room are two framed pictures showing Mademoiselle Maggie at work. St. Vincent's clever workers have made a gown similar. It is garlanded with hand-painted roses both on tunic and bodice, and the distinctive touch of Paris is given in the bird of Paradise perched on shoulder and at the looping of the skirt. Birds and fruit have supplemented ribbon and flowers as a decoration this season.

A superb opera cloak of biscuit-colored broadcloth and lined with a coral-hued silk is a fit wrap for the exquisite gowns. On this wrap there is a touch of the Bulgarian colors in the rich velvet of many tones and colors which edges the deep collar at the back. Many of the gowns have the Bulgarian colors introduced with splendid effect.

In this same room are shown dressy street and afternoon costumes and separate waists, artistically fashioned, for wearing with tailor suits.

Across the hall is the millinery department, where all the newest shapes nattily trimmed are displayed. And when these white-bonneted sisters, whose headgear never changes, winter or summer, year in and year out, holds in her hand one of the dainty bits of straw and descants on its smartness and style, the visitor must surely realize the meaning of "being in the world yet not of it."

Pretty wash gowns for little folk are shown in another apartment. The wee gowns are made in muslin, gingham, pique and distinctive mark of style and excellent workmanship. In this same room is a line of piece-gowns for schoolgirls and women. They are in pique and tub silks and various muslins, and all most attractive in design. Nor are the very little ones omitted, for the making of dainty white wear for babies has always been characteristic of St. Vincent's School. Besides being the showroom of the children's and grown-ups' cotton gowns, it is the dry-goods' counter for the house. Here are sold a choice assortment of laces, ribbons, and the various frivolous accessories which help to make feminine wear so attractive looking. On the glass showcase lie books of samples from which patrons may select exclusive fabrics to be purchased in New York or abroad.

The graduating class of the school are the fitters of the dressmaking department. Every year a large number receive diplomas, and it is left to individual choice whether a pupil will start for herself outside or remain with the school. If she prefers the latter, as many do, she receives the same rate per day as her skill would earn

elsewhere. Trained under the careful and efficient eye of the sisters, the girls of St. Vincent's Technical School are always in demand. But there is something more, for what convent-taught woman but bears upon her character the stamp of the gentle mentors who taught her the beauty of faith and strength of good morals.

The nuns, who own everything made by these poor girls, having nothing to pay for labor, and little if anything for material, for they beg it of large dry-goods firms or of private persons, compete directly with sewing girls and with poor seamstresses all over Buffalo. Girls are forced to accept small pay everywhere because of nunnish competition. If, on account of poor and inadequate pay, they sometimes take to the street, responsibility rests on nuns, but, above all, their priestly and prelatic bosses. Enemies, systematic, studious, and tireless, of free white labor, organized or unorganized, are priests and nuns—in one word, the hellish Romish System.

The "professed" nuns, as a rule, do not work. They superintend, living like princesses, many having no faith whatever in the religious creed and practices they profess. Convent chaplains are often drunken, nearly always lascivious, priests. The poor detained white pauper or erring girl toils for the support in luxury of lazy nuns and lazier chaplains, as well as other spiritual guardians.

The nuns give at frequent intervals swell dinner parties to bishops and other Church digni-

taries. At these Lucullus-like repasts wines, rarest and costliest, paid for by the sweat of white slaves, with viands of most delicate flavor turned out of cuisines the most modern and best appointed, are laid before clerical epicures.

Not a whisper of gratitude from brutish prelate or priest to poor girls laboring in season and out, just for clothing the most inferior and fare the commonest, that "holy fathers" may dine and wine to heart's content! The visiting women to convent storerooms may admire the handiwork of these girls, but that brings no tangible results to laborers. As soon as any of these girls become incapacitated for work—by sickness or otherwise—she is turned adrift penniless. If she seeks admission to a Roman Catholic hospital, she is met at the door by greedy, voluptuous nun and told: "Nay, nay, we can't receive you. You are fit subject for the city hospital."

Nuns' training schools are vestibules to the red light route.

Nunneries flourish wherever municipal government falls into the hands or under the political influence of Romanists. That the latter very frequently obtain control of flourishing American and Canadian municipalities, let the following testify:

Wednesday night, April 2d, will be Redberry Night at the Hotel Somerset.

This organization, which meets annually in the summer time at Old Orchard Beach, and the

fame of which is world-wide, expects the reunion this year will be the greatest that it has ever had.

The committee of arrangements, headed by Mayor Fitzgerald, has been at work for some weeks perfecting the program, and there is going to be something doing every minute of the time from 9 o'clock until 2. Talent from the various theaters have accepted invitations, and when the dancing in the hall is not going on the dancing and acting of the artists will be the diversion.

Some of the most prominent men in the politics of New England are connected with the club and expect to be present. Among them are Mayor James O'Donnell, of Lowell; Mayor Scanlon, of Lawrence; Mayor Barry, of Cambridge; ex-Mayor O'Connell, of Worcester; ex-Mayor John P. Feeney, of Woburn; ex-Mayor Guerin, of Montreal; the Hon. Richard Sullivan, the Hon. P. J. Kennedy, the Hon. W. F. McClellan, the Hon. M. J. Leary, the Hon. J. U. McNamara, and the Hon. A. T. Donovan.

James F. Barry, of Dorchester, is secretary of the committee, and judging from the reports received thus far the Somerset will be crowded to the limit.—*Boston Republic,* March 29, 1913.

All or nearly all of the above named mayors and ex-mayors are Romanists by profession: every one without an exception a Romanist by political practice.

Nunneries pay no taxes, but their properties are provided in almost every city of the land with gas or electric lamps; asphalt, granolithic, or board sidewalks; roadways surrounding the

nunneries are constructed of the best material and maintained regardless of cost. "Nothing too good for the nuns," motto and practice of the average American ward or city "boss." Notable is it, however, that a nunnery property depreciates fearfully all surrounding houses and holdings!

Why do nunneries flourish? Because their political agents and allies are sleepless. The *Michigan Catholic,* March 30, 1913, tells of the expansiveness of one body of these co-workers with labor-degrading nuns and nunneries:

In a talk with a prominent local Knight of Columbus recently, we learned that there is an ever-increasing demand for membership into that worthy society. The local council is flourishing, the members take commendable pride in having one of the finest halls in the country, and councils have multiplied in number all over Michigan until the membership of each has become truly notable, and each council has devised original ways and means for promoting good works. We rejoice that the Knights are alive to their duty. Catholic literature has been widely circulated and Catholic lectures have been brought to the front through the energy of these ideal laymen. We suggested some time ago that the Knights take a stand against the foolish vaudeville, the so-called charity ball, and slot-machine appeals to the charitably-minded, and we have learned that our suggestions have met with the approval of several councils.

Why, again, do nunneries flourish? They are all the time taking in, never giving out money

or property. A Montreal nunnish corporation, for instance:

The Grey Nuns of Montreal are building a new and complete establishment at the cost of about six million dollars.

It will contain an orphanage for girls, a school for boys, another for girls, and a home for old people. They will pay for this enlarged means of doing in the city of Montreal by the sale of some of their present property.—*United Canada,* April 5, 1913.

This nunnish "donation to charity" of six millions sounds well enough. But, first of all, where did the nuns get the millions, of which the six spoken of are small part indeed? Their original property in Montreal was the munificent grant of a popish French king, who devoted "the between times" of busy relations with lewd women to atoning for his "sins" by making such grants to nuns and monks.

Then the British took Canada, but thought it to their interest to stand in well with the Papal Church, especially after "Uncle Sam" broke away from stupid King George III and his poorly forged claims of "taxation without representation." Montreal has grown under British rule to be the first city of the Canadian Provinces. The Grey Nuns have done nothing to promote its growth, never paying a dollar of taxation for two hundred or more years. For every service rendered by the nuns to the sick or destitute they have exacted full pay from governments, provincial or municipal, or from the public direct,

through the most improved and persistent forms of mendicancy.

They have been all along, and are to-day, the most deadly enemies of organized white labor. They use the labor of all their protégés who can work for direct corporate profit. Getting work out of hundreds of men and women, for nothing save their board, and that paid for by the public, the nuns undersell every competition in millinery goods, in tailored materials, in boots and shoes, and even in patent medicines.

The *New York Freeman's Journal and Catholic Register* tells, in its issue of March 29, 1913, of an infernally constructed system of nunnish White Slavery, which we may expect to see imported by Gibbons of Baltimore, or Prince "Billy" O'Connell of Boston, to the United States. The foreign Orders of nuns in the United States are almost past numbering. They are gatherers of gold for papal coffers and for cardinals' private purses. They also provide for the sexual comforts of spiritual advisers.

So exacting and so porcine do some of the latter become that nuns in America are obliged to have "Cardinal Protectors" in Rome, to whom they can have recourse for protection against clerical lasciviousness going beyond bounds. "His Eminence" Cardinal Falconio, former Apostolic Delegate to America, is now drawing in the Eternal City heavy fees from various rich nunneries in this country for services as "Cardinal Protector."

I invite civilized men of this twentieth century to read the following from the New York paper just referred to:

THE "BURIED ALIVE" SEVEREST OF ORDERS.

Reference has been made before (says the *Catholic Herald*) to the strange order of nuns which has its existence in the Old World, and which in Rome is called the "Sepolte Vive" (the Buried Alive). They are the Bernardines of Anglet, the Sisters of St. Bernard, and their Order is unquestionably the most rigorous Order for women in existence, closely resembling that of the Trappists. Far down in the southwest corner of France, on the borders of Spain, may be found the mother house, at the gate of which is a signboard praying all visitors to speak in a low tone.

The Order was founded in 1839 by the Abbe Cestac, of Bayonne, and though it has never received the entire approval of the pope on account of the severity of its discipline, he has never condemned it. The nuns of this little community actually build their own houses, workmen being only called in to put on the roof. At first they were mostly curious little huts made entirely of thatch. The floor was of sand, and the furniture consisted merely of a wooden chair and a bed made of branches, with a layer of straw or dried leaves. The buildings now are more substantial, as the thatched huts had to be abandoned on account of dampness.

They still, however, retain their thatched chapel, a quaint structure with sanded door and tiny windows, which let in a dim, religious light. When Queen Victoria visited Biarritz, in 1899,

she visited the convent, and prayed in the little chapel. On the altar of the chapel stands a statue of Our Lady of Sorrows, which was given to the convent by the exiled Abbess of a Spanish convent in thanksgiving for the removal of the bann of exile.

The nuns fast constantly, and when they do eat their food consists of vegetables, dry bread, and three times a week a very little meat. The refectory is a long, narrow, whitewashed room, with thatched roof and no artificial flooring, merely the deep sand of the dunes. Each nun has her earthenware pitcher of water and a little drawer in the rough deal table, where she keeps her wooden shoes, fork and platter.

Every hour of the day is carefully mapped out, for the rules of the Order insist that not a moment shall be wasted. Each time the big clock of the monastery chimes the hour, every nun falls on her knees and spends a few moments in prayer.

THE OXEN KNOW THE CHIMES.

Out in the field it is marvelous to see how well the oxen know those chimes. Directly they hear them they stop instinctively, starting on their way again the instant the sisters rise from their knees.

The garb of the nuns is white, of coarse flannel, with a long white veil arranged so as to almost conceal their faces. The veils are rendered the more striking by the great white cross affixed to the backs. Each nun wears rough wooden sabots, and round her neck a chain, to which is attached a huge cross. The Bernardines are famous for their exquisite sewing, and make a great many trousseaux, their work being in wide demand.

In the garden the silent nuns may be seen raking, hoeing, and weeding, never raising their eyes and never speaking. A rule of the Order is that all curiosity of these must be mortified. In connection with this it is related that when the Emperor of the French visited the convent in 1854 he asked to see the interior of a cell. The Abbe Cestac threw open the door of one, disclosing a nun seated on a wooden stool, at needlework, her back to the door. The Emperor asked to see her face.

"My child," said the Abbe, "the Emperor and Empress are at the door and wish to see you."

The nun turned at once toward them and threw back her hood, showing the most exquisite face of a young girl. A murmur escaped from every one. The Bernardine, however, remained absolutely unconcerned, with her hands crossed on her breast and her eyes on the ground.

Scattered about the garden are various shrines containing images of the Blessed Virgin and the saints, and on summer days the sisters come and sit near these with their needlework. Under a thatched shelter stands a beautiful group of Notre Dame de Pitie, which was presented by a lady who had lost every one she loved. Here the Bernardines often come to pray for the souls of the departed, while others saunter along the neighboring footpaths, wrapped in pious meditation and utterly oblivious of the great world outside.

SPEAK ONLY AT PRAYER.

The little thatched chapel serves as a place of worship for the Sœurs de Marie, another religious Order in the vicinity, as well as for the Bernardines themselves, who, faithful to their vow of solitude, have their portion divided off

by a curtain, behind which they hear Mass. The only occasion on which the nuns open their lips to speak is at prayer. Even in their hour of recreation they are not allowed to speak or rest, but are always busy with their needles.

A long corridor, out of which opens their cells, is their only sitting-room, and a very cold one it must be in winter, for there are no fires whatsoever at Anglet. Around the walls there are a few pictures and statues, and everywhere one reads admonitory texts, such as, "If you remember your sins God will forget them; if you forget them, He will remember them."

The Bernardines have no fear of death. On the contrary, they long for it; and it is said that none of them are long-lived. Altogether it is the strangest and most austere Order of nuns in the world.

Buried alive are these unfortunate nuns and others, save to lecherous priest and prelate, to whom doors of these living tombs are ever open, day and night.

Do Americans, believing in the right of all men and women to life, liberty, and the pursuit of happiness, believe in any more "Buried Alive" Orders of nuns? Have they not too many such already? Will they not rise up like men, like men in France and in Latin America, to banish conventual White Slavery, "burying alive" institutions from a soil that ought to be sacred to freedom?

The independent citizenry of Pittsburgh is aroused, as the following resolutions of the Guardians of Liberty clearly demonstrate:

Whereas, The inquiry into the Pittsburgh, Pa., police department appropriations by city council developed the following facts at its meeting held January 31, 1913:

A—That girls are being committed by both city and county to sectarian institutions, irrespective of their personal religious preferences, and, as we believe, in direct conflict with law, which belief has later been confirmed by an opinion by the city attorney;

B—The city has been charged $5 per week for the keep of so-called offenders in said institutions, while the county is charged but $2.59 by the same institutions;

C—That, notwithstanding that the Home of the Good Shepherd, a Catholic institution, receives pay for keeping persons sent there, yet the investigation developed that some were confined therein without warrant of law for as long as one and one-half years, being employed in the laundry maintained by said institution, which does public laundry work for pay and uses the proceeds for the benefit of said Catholic Church,

Be it therefore resolved:

1—That General Warren Court, Guardians of Liberty, through its officers, commend the action of Councilman Robert Garland and others in making public these conditions.

2—We demand a more searching investigation, and if the above information be true, we demand as citizens that this method of commercializing religion and the amalgamation of Church and State shall immediately cease, and that city council and county officials take such action as is necessary.

3—We further demand that all church property used by any religious denomination for finan-

cial profit or gain, and especially the above named laundry, shall be required to pay taxes thereon.

4—We demand that all public or private reformatories, homes, houses of detention, or similar institutions shall be open to public inspection, and that the courts detail qualified officers to inspect same quarterly.

5—We demand that further commitments to sectarian institutions shall immediately cease, and request city council and county officials to take such action as will at once secure the release of any person or persons illegally detained therein.

Signed, Wm. S. Greene, *Master Guardian.*
H. L. Walker, *Recorder.*

[SEAL]

Bad, indescribably bad, as are conditions in the convents and prison houses of "Buried Alive" nuns, they are heavenly compared with the satanic, sodomitic wickedness in many male monastic institutions, boys' reformatories, protectories, and the like. I dare not defile my page with any detailed reference to the crimes against high heaven which make these institutions very outposts of hell, a blot on humanity, and a defiance of the Almighty.

Not surely of Americans anywhere should it be said, because of cowardly toleration of papal White Slavery:

Iron and rock are our slaves;
We are liege to marble and steel;
We go our ways through our purse-proud days,
Lifting our voices in loud self-praise,
Forgetting the God at the wheel.

We build our bulwarks of stone,
  Skyscraper and culvert and tower;
Till the God of Flood, keen-nosed for blood,
Drags our monuments into the mud
  In the space of a red-eyed hour.

Kings of the oceans are we,
  With our liners of rocket speed;
Till the God of Ice, in mist filled trice,
Calls to us harshly to pay his price
  As we sink to the deep-sea weed.

Muscle and brain are our slaves;
But who shall say, to-morrow, to-day,
  We are liege to iron and steel;
That we shall not halt on our onward way
  To bow to the God at the wheel?

Turning their faces to the Temple of Liberty, the Ark of God, builded by Washington, Lafayette, and Jefferson, all Americans should raise in sweetest symphony the hymn which so well expresses America's heartfelt Christian hope:

Behold the Ark of God,
  Behold the open door;
Hasten to gain that dear abode,
  And rave, my soul, no more.

There, safe thou shalt abide,
  There, sweet shall be thy rest,
And every longing satisfied,
  With full salvation blest.

And when the waves of ire
  Again the earth shall fill,
The Ark shall ride the sea of fire,
  Then rest on Zion's hill.

Subject: THE POPE—FOE OF MANKIND.

Part IX.

A WORD TO THE IRISH RACE.

Of Irish birth and blood myself—proud, too, of it—I desire to add a word for the special benefit of my brethren of that noble race.

The papacy has been the constant foe of Ireland. Adrian IV, an Englishman elected to the papacy in the early medieval period, sold Ireland bodily to King Henry II of England, on the latter's payment of a heavy "Peter's Pence" contribution, with the promise of more to follow.

No successor of Adrian ever revoked this infamous betrayal of a heroic Christian people. As late as Pius VII, in the beginning of the nineteenth century, the papacy was willing to sell out to the British Government the right of appointing bishops to Irish Catholic sees. The loud, energetic, and unanimous protest of the Irish masses, led by the immortal O'Connell, alone prevented consummation of this iniquitous deed. Rome, not Britain, nor Protestantism, is Ireland's real foe.

Leo XIII condemned Parnell and Parnellism just at the most trying time of the Irish people's

struggle for ownership of their own soil and for the undeniable right of self-government. The uprising of the Irish race all over the world against Leo's heartless ingratitude and despotism—portending an enormous decline in "Peter's Pence" collections in America, the British Isles, Canada, Australia, and elsewhere—brought the lascivious Leo virtually to his knees before indignant sons of St. Patrick.

Now, Ireland and the Irish are worshiped hypocritically in Rome. In proof whereof is the following from *The Catholic Telegraph,* March 20, 1913:

GREEN IMMORTAL SHAMROCK

MUCH IN EVIDENCE ON MONDAY IN ETERNAL CITY.

[Catholic Press Association.]

ROME, March 18.—Bunches of Erin's "green, immortal shamrock," large and small, were to be seen all over the Eternal City yesterday, the feast of St. Patrick, the Apostle of Ireland. Overflowing congregations attended the services in the church of the Irish Franciscans, historic St. Isidore. Archbishop Seton pontificated at the high mass in the morning, and the panegyric of the saint was preached by the Rev. Father Pope, the noted English Dominican. Cardinal Falconio officiated at bendiction of the most blessed sacrament in the afternoon.

In the National Church of St. Patrick in Rome the sermon was preached by Monsignor Benson, and Monsignor Zampini, the papal sacristan, was the celebrant of the high mass. The rector of the Irish College officiated at benediction.

The Irish are the backbone of genuine Roman Catholic strength everywhere the English language is spoken. Rome loves them not, but has to conciliate them through motives of fear and through love of gain.

St. Patrick was not a Romanist. He founded in Ireland a flourishing, independent National Christian church, which fell into desuetude only when papal control put it under merciless curse and into abject helplessness.

The sons of Erin have been, in all times and everywhere, daring. Not wind, nor wave, nor clouded sky; not narrow trail, nor darksome wood, and dim; not crouching panther, nor ravening lion has ever daunted their advance to brother's help and to mankind's betterment. Nor shall any papal threat or menace now deter their gallant race's onward move towards the obliteration of Romish tyranny. Hunter exultant and seaman triumphant does Bret Harte portray the adventure-loving Irishman:

The sky is clouded, the rocks are bare,
The spray of the tempest is white in air;
The winds are out with the waves at play,
And I shall not tempt the sea to-day.

The trail is narrow, the wood is dim,
The panther clings to the arching limb,
And the lion's whelps are abroad at play,
And I shall not join the chase to-day.

But the ship sailed safely over the sea,
And the hunters came from the chase in glee,
And the town that was builded upon a rock
Was swallowed up in the earthquake shock.

No people are more intensely devoted to intellectual emancipation and educational advancement of the masses than the Irish. They are so not because of, but in spite of, priests and bishops. The latter would keep their people ignorant; for the ignorant are invariably superstitious. They held Ireland for centuries in the chains of ignorance, till British Protestant public opinion, of which Irish Protestantism and liberalized Catholicism are no mean proportion, succeeded, in the early nineteenth century, in the inauguration of a National School System for Ireland.

With savage opposition did the Irish Hierarchy and priesthood first meet this system; but it has, in spite of all priestly efforts, won its way to success through hearty popular indorsement. Ireland has been, under its influence, transformed. The country has in large measure ceased to be priest-ridden.

To conciliate the bishops and priests of Ireland the government permitted the latter to become, in Catholic districts, managers of the National Schools. The priests had the appointment of teachers in their hands absolutely; to the priests were sent from Dublin checks for the payment of teachers' salaries. The teachers could not, for a time, call their souls their own. Women teachers were, not infrequently, subjected to gross abuses from lascivious priestly school managers.

Teachers were compelled to teach catechism to the children, not only in the schools, but in the churches on Sundays. Male teachers had to at-

tend mass on Sunday and serve the priest at the altar. Any one failing to do so was certain of dismissal.

The teachers, forced at length to combine permanently against priestly tyranny, greed, and lustfulness, did so with the full approval of the commissioners and inspectors of education, for the most part Protestants of independent thought and action, appointed directly by the government. The united teaching body of Ireland has finally put the priest in his place. Once the despotic ruler of Ireland's school system, he is now nominal manager only in his own district.

The priesthood in certain parts of Canada enjoys to-day a supremacy over Separate [Parochial] Schools almost as despotic as that formerly enjoyed by the priests of Ireland over Irish National Schools and teachers. The priesthood of the United States of America, not satisfied with absolute domination over the parochial schools, is striving, by combination almost unholy, with the politicians to acquire control truly forbidding and, in American public opinion, most diastrous over the Public School System of this country.

The sturdy independence of so enlightened a body as the teachers of Ireland in regard to a tyrannous priesthood is token pleasing, indeed, of what is in store for the Irish priesthood when Ireland has a Home Rule government. The priest will then be dealt with there as he has been in France and other Catholic countries—made to attend his own business and keep his hands off the

pure maidens of Ireland who devote themselves to the arduous and noble profession of teaching.

The Irish teachers had, under priestly rule, to bribe priests for appointment—the position going usually to highest bidder. The teachers were obliged even to furnish the priests' houses. It was a case of bribery at the beginning and bribery throughout the teacher's career. So flagrantly corrupt did this priestly control of Irish schools become that the teachers and people at last revolted, the bishops themselves took alarm, and the priest was driven out of his selfish, lustful place of domination of teachers and schools.

Dr. F. W. Merchant, who is one of the leading school authorities of Canada, holding high place in the Department of Education in Toronto, was recently commissioned by the Conservative government to pay an eight months' visit to Europe for the purpose of investigating technical and industrial education in the Old World.

From *The Toronto Globe,* bitterly opposed to the Conservative Party, I quote in part:

Discussing his trip, Dr. Merchant said he visited schools in England, Scotland, Ireland, France, Switzerland, and Germany. He classified the schools under four headings: (1) Ordinary or elementary schools, with a certain technical, industrial, or commercial bias; (2) technical high schools—schools that taught those entering industrial life just what the present high schools do for those choosing a professional career or are preparing for a university course; (3) trade schools pure and simple, where there is an at-

tempt to teach a trade along with a certain amount of elementary education; (4) the polytechnic schools, which attempt to meet the individual needs of a host of people along a variety of lines. These schools work principally at night.—*The Toronto Globe,* May 15, 1913.

Here is what Dr. Merchant finds in the Ireland of to-day:

The Irish [said Dr. Merchant] have done more in the last ten years to organize trade schools in small municipalities than any other people I have visited. Splendid schools had been organized in places of from two to ten thousand inhabitants. Itinerant teachers are engaged. Agricultural training is not separated from technical training.

The priesthood, by a determined, enlightened Irish Catholicism, not so strong yet in numbers, perhaps, but overwhelmingly powerful in intellect and civic worth, has been compelled to keep hands off Ireland's National School System. The agitation for political deliverance, led so ably by Charles Stewart Parnell, a noble Irish Protestant, whom the priests drove to a premature grave, gave marked impetus to the movement for Irish liberation from the priestly yoke, started in the days of O'Connell.

Irishmen, Protestant and Catholic, have in recent years, by patriotic combination for the abolition of landlordism, firm ally of a corrupt priesthood, scored a success more permanent than even did, in like regard, the French Revolution. The Irish National teachers, a noble body of men and

women, are organized in solid phalanx, free from priestly dominance, for the upliftment of their race and country. Statistics show that their success against obstacles of appalling magnitude, the priesthood principally, has been magnificent.

The Catholic teachers of Ireland fear not to tell the priests to "keep off the grass" and to see that the once haughty clerics do keep off the shamrocked soil of a people's educational system, worthy successor of that which, soon after Patrick had established his independent, non-Romanist Church in old Erin, attracted scholars and pupils from all over Europe.

Come, let the day, under a Home Rule government, when all Ireland's bitterness and dissensions, kept alive for its own evil, selfish purposes by Rome, may disappear; when the grand old land of Patrick and Malachi, of Grattan, Swift, O'Connell, and Parnell, may sit as an equal at the table of the world's great peoples.

No real Home Rule can Ireland ever enjoy as long as she suffers from Rome rule. Home Rule is coming because Rome rule—thanks to High Heaven!—is fading away from Ireland forever! In *The Washington Post* of February 16, 1912, I read:

KING GEORGE AND IRELAND.

"A measure for the better government of Ireland will be submitted to you."

In these simple but pregnant words George V, King of Great Britain and Ireland and the dominions beyond the seas, announced to his liege lords

and his faithful commons the intention of his ministers to introduce and pass into law a bill for the restoration to Ireland of her native parliament.

One wonders if fate is at last going to be propitious to the aspirations and desires of the great majority of the Irish people. So often in the past has the cup been held to Ireland's lips, and so often rudely dashed away, that the blind goddess of mischance seemed to be pursuing her with unrelenting hate. Generation after generation of patriots who sought freedom in various ways, by sword and pen, by speech and agitation, passed away sickened with the cruelty of hope deferred. But the sacred spirit of liberty died not. From sire to son the care of the cause was handed down, and the banner that fell from the dying grasp of an O'Connell or a Butt was taken up by a Duffy or a Parnell and passed along to their successors still floating bravely to the breeze.

In 1782 Grattan won a free Irish parliament, and closed his great speech on the occasion with the following magnificent peroration:

> I found Ireland on her knees. I watched over her with an eternal solicitude. I have traced her progress from injuries to arms and from arms to liberty. Spirit of Swift: spirit of Molyneux, your genius has prevailed. Ireland is now a nation. In that new character I hail her; and bowing to her august presence, I say, *Esto Perpetua.*

But eighteen years later, when his parliament was wiped out of existence, what a hollow mockery his prophecy seemed to be! Yet scarcely was the parliamentary union with England effected, than attempts began to be made for its repeal.

Small and ineffectual at first, these attempts grew in volume and intensity with time until at last one of the great English parties was converted to the idea of home rule for Ireland. Gladstone's two home-rule bills met an untoward fate: that of 1886 was killed in the commons by the defection of his own followers, that of 1893 was smothered in the lords by an overwhelming vote.

But all things come round to him who will but wait. The signs and portents are now favorable. It would really seem at last that in Ireland's case the wheel has come full circle. There is a safe majority in the commons, and while the lords may delay the bill, their power to destroy it has been effectually removed by the amendments to the constitution adopted last year.

Still there is many a slip. There is a powerful and embittered opposition; parliamentary time is short, and valued accordingly; all is not supposed to be well in the inner circle of the king's ministers. Many an anxious hour will be spent by the promoters and supporters of the bill before it is writ broad and large on the statute book. That it must be so written, sooner or later, seems now inevitable.

God bless the day when George V, successor of the kings who drove papal misrule out of Britain, shall open the first Irish Parliament! That day will be one not alone of civil but, above all, of religious emancipation, disenthralment, and liberation for the Irish race—the beginning of the end of papal, priest-ridden Ireland!

Jeremiah J. Crowley.

ROME'S LATEST ATTEMPT TO MURDER ME.

Surprised, perhaps, at the title of this book, the reader may have at the outset questioned the author's ability to sustain the work's main proposition. I charge the Pope of Rome with a heinous crime, indeed, a crime continuous and bloodthirsty against God and against humanity at large, a crime that covers centuries in its operation, and drenches both hemispheres with blood, in cruelty most appalling.

The Roman tiger is, always and everywhere, out for the blood of any man questioning the papacy's blasphemous claim of sole ownership of earth, of purgatory, of hell, and of heaven; the pope's repeated assertion of dominion, absolute and complete, over human soul, body, mind, and estate.

I am now in position to charge the pope with murder. What his bishops, priests, and sworn Knights of Columbus do, is done by the Chief of White Slavers, the High Priest of Intrigue, himself. He is the sovereign; they are his liegemen. The pope's approved books of theology (?) all agree that to take life, in the service of "Holy Church," or in defense of the "Holy Father's" supreme lordship over mankind, is not only lawful but laudable.

Popery has, in Europe, written her story in fire and blood from the Danube to the Thames, and from the Baltic to the Adriatic. But European public opinion has, ever since the French Revolution, borne her claims with impatience, and, in recent years, cast off forever her civil and political mastery in several countries. In no European country, to-day, has the papacy the same dominating power in politics that it enjoys in the United States of America. To no European king, emperor, president, or parliament does popery offer dictation, like unto that which it deals out in cold blood, to American Presidents, Congresses, Governors, and Legislatures. No large urban community in Europe does the pope literally own, as he owns New York, metropolis of all three Americas. Other American cities fall into the same category of Romish ownership, but the case of New York is so conspicuously typical, that its mention here is sufficient to illustrate my argument.

Curbed, checked, humiliated, because reduced to impotence in Europe, popery works in America, with a shameless abandon and an inhuman greed, that refuses cover or excuse. America she claims as her very own, as if neither Cavalier, nor Puritan, nor Huguenot, had ever wrested the fairest and richest portions of the New World from savagery and darkness.

The man in America who dares question this monstrous claim, is marked for ruin and for death. He may remind popish apologists of

George Washington, Thomas Jefferson, Andrew Jackson, Abraham Lincoln, and Ulysses S. Grant, none of whom bent knee to the "infallible" despot of the seven-hilled city; and each of whom benefited mankind more than all the popes from the invention of popery till Pius X himself. He may point to the American Constitution, with its immortal guarantees of freedom of conscience, freedom of the press, freedom of speech, and human equality, but Roman apologist shakes Jesuitical head, and, by the tongue of its Phelans, *et al.*, shouts, in bacchanalian fury: "To hell with America, to hell with the American flag, when Pope of Rome, 'Christ's vicar on earth,' so demands or commands!"

The American citizen, courageous enough to question popish supremacy over flag, Constitution, and country, is face to face with death, that may be, at any time, decreed by some secret junta of Romanist henchmen, whether belted knights or purpled prelates or boodling bosses, acting under advice of some wily Jesuit or selfish hierarch.

No Catholic bishop may take possession of his see, before swearing that he will make every effort to *extirpate heretics and heresy.* Extirpate is a very strong word. It means more than the mere killing of a man. It signifies the uprooting, the total blotting out of the man and the thing banned by the oath. The Inquisition of Spain burned its victims and consigned their

ashes to the meanest and most repellent of refuse heaps. The Inquisition in America would murder its victims and consign their names to infamy, perpetual and overwhelming.

When free American citizens elect a Roman Catholic to a judicial office, they think very naturally that the man so honored will, first of all, seek to execute the laws of the State and Nation. Not so, however, may the Romanist judge think. The pope, through his Jesuitical emissaries and representatives, does the Catholic judge's thinking. The American Catholic magistrate's first duty is to enforce papal decrees and ordinances, and to administer all American statutes by the light of Jesuitical interpretation.

Rome has three cardinals, fourteen archbishops, and nearly one hundred bishops in the United States of America, headed by a Delegate Apostolic, who is direct representative of the pope himself. All of these cardinals, archbishops, and bishops are sworn to *extirpate heretics and heresy.* The more than fifteen thousand priests have *sworn obedience, absolute and unquestioning,* to their prelatical masters and despots. The millions of Catholic laity are bound to follow priest and prelate, or be refused the sacraments while living and Christian burial when dead!

To sum up: the prelate and priest-led millions of Catholics, in the American Republic, are leagued together to extirpate and utterly destroy the Baptists, the Methodists, the Disciples, the Presbyterians, and all others outside the popish

pale, and to this work of destruction they give impetus by assassination of such men as myself.

Rome's hands are crimsoned with blood. But neither the torrents of blood that she has already shed, nor the flames of persecution that she has so frequently kindled have stayed the world's progress to light and liberty. The individual resister of Rome's blasphemous claims and pretenses is of small account, indeed, compared with the cause he represents.

Paul rejoiced in whippings, in scourgings, in imprisonments, and in shipwrecks for the faith of Jesus Christ. For the sacred truth, to him confided, he finally gave up life itself. Animated with the spirit of Paul, Luther faced repeated danger, and finally, worn by labor and trial for the truth of Christ, as against Romish despotism and idolatry, sank in manhood's prime into a premature grave.

Singularly favored, in truth, is any Christian, sought out, as was Luther, for Romish aggression and persecution. "Not to us, O Lord, not to us," may I be permitted to cry out with the Psalmist, "but to Thy name give glory." I entered the arena against Rome well knowing the risks I faced, the dangers I incurred, the murderous assaults I invited. Whether I live or die, the seed I have sown, having already taken firm root, and begun to yield rich harvests of conscientious deliverance, shall soon present products an hundredfold greater than any we now dream of.

No concealment has Rome made of fixed pur-

pose to remove me from the ranks of living men. Warnings frequent have I received, by letter and by word of mouth, of bloodthirsty desire to eliminate me from all the activities of life.

The letters I have received are in many cases, of blood-curdling ferocity. The postal laws forbid, under severest penalty, the misuse of the mails. Yet vile, bloodthirsty Romish agents are permitted to make free use thereof, to threaten me with violent death. Insulted by postal employees, when I go to postoffices to deposit my mail, subjected to the most atrocious menaces by letters handled by United States postal officials who seem to have a particular care that every such inquisition-stamped letter duly reaches me, my lot, as an American citizen, is more trying than that of American citizens in Mexico. My life is in more jeopardy than is that of any American to-day in Latin America's most lawless section.

When bloodthirsty men feel that it is safe to use the Nation's mails to threaten murder, their very next step is usually, to apply knife, or gun, or bludgeon to selected victim.

The bloody attack on me at Oelwein follows logically the Hurney brutal verbal assault on me in Cincinnati's general postoffice, and bears direct relation to the sanguinary missives, which I receive from day to day, from popish agents, as merciless as those who took the life of Abraham Lincoln, or William McKinley.

The murderous assault on me at Oelwein,

Iowa, June 12, 1913, is, let me repeat, in exact line with the threats that have for years caught my eye and ear. Familiar with Rome's history of merciless repressiveness from the cruel Dominick, the heartless Torquemada, and the lascivious Louis XIV to present times, I can not be surprised at any deadly attempt made either on myself or on others, engaged in the glorious work of America's emancipation from popish darkness and cruelty. But the Government of my country owes me protection!

The Oelwein murderous assault shows, in every one of its details, in the preparations evidently made by Romanist principals and agents to take my life; in the formation and the generalship of the mob of assassins; in the language and threats, the falseness and the lies of the fomenters and guides of the whole bloodthirsty movement, a carefully studied attempt to remove, by lawless un-American and un-Christian methods, a free-spoken opponent of the most gigantic lie that has ever cursed this earth.

I was invited by the Guardians of Liberty, an organization of patriotic Americans, to deliver two lectures in Oelwein. The Guardians had a legal right to invite me; I had an equally legal right to accept the invitation. I did not, as Romanist apologists of thuggery declare, thrust myself on the people of Oelwein. Having received an invitation, in proper form, to lecture, I wired acceptance.

The Guardians then wrote me: "We are de-

lighted at the prospect of your coming. . . . The Opera House will seat about eight hundred. The front doors may be thrown open and large numbers can hear from the street. We are going ahead with the advertising. . . . Father O'Connor has been holding special Masses to counteract what is coming."

"Father" Pat's brother, "Judge Eugene" O'Connor, of the Superior Court, was of course, early in the play for violent suppression of freedom of speech and assassination, if it could be had, of my humble self. "Judge Eugene" is, by grace of his brother Pat's influence over the Romanist voters, a political boss in Northeast Iowa, a Knight of Columbus, and ready doer of all dirty work called for in that section by popish interests. Several days before my arrival in Oelwein, young Catholic girls were heard about town saying: "We can kill him and not be hurt," " 'Gene says we can kill him," etc., etc.

Here it may be remarked that about fifteen years ago, "Father Pat" met in Chicago a tramp-relative from Ireland, in other words the present "Judge Eugene," whom he was desirous of clothing decently and bringing to Iowa. "Rev. Pat" appealed to me for a loan of fifty dollars to enable him to carry out this philanthropic design. Poor as I was at the time, I cheerfully handed over the fifty, which "Father Pat" soon forgot. I was obliged, in order to secure its return, to employ some very plain language to the pope's present-day representative in Oelwein.

"Father Pat" and his knightly brother " 'Gene" had recourse, just before my arrival in Iowa, to a characteristic Jesuit trick to keep me from coming. They and their agents induced one Morris Loeb, a Jewish merchant of Oelwein, to hawk about a petition among non-Catholics, asking that "undesirable citizen Crowley" be kept out of Oelwein. Loeb met, on all sides, with repulse. He was told by Oelwein's patriotic American citizens to go back to his store, and leave the keeping of Oelwein's peace and good name to people who knew how to preserve both.

The Loeb effort to keep me out of Oelwein failing ludicrously, it was then attempted to close the Opera House against the Guardians of Liberty and myself. Mr. G. H. Phillips, owner of the Opera House, a sterling American patriot, refused submission to Romish threat. The Romanists hissed their anger in the cowardly menace: "We 'll burn your Opera House!" To which, Phillips, a man of means, influence, and independence, replied: "If you burn my Opera House, I have money enough to build another."

Unable to prevent the meeting, Rome took another tack. The very title of my proposed lecture, "Rome's Real Attitude Toward the Public School," called forth into fullest activity all the latent hatred of "Father Pat," "Judge 'Gene," and the Knights of Columbus for the most American of all American institutions, the Public School.

The designs of Rome upon America's Public

School are very clear to the observant. The Papal System first insists on the establishment, everywhere it may be done, of parochial schools to counteract the "poison" of American patriotism, inculated by the Public School, and to provide means of support for thousands of nuns, slaves in mind and body to the priest, who is in every parish the principal of the parochial school. Not content with its own system of parochial schools, the Roman machine foists Romanist teachers upon the public schools in every city of any size all over the country.

May it not be asked, in view of priestly and prelatic hostility to public schools, if many of the Catholic teachers must not be at heart hostile, in work alien to, and even inimical to the spirit of the institution, and, therefore, unfit to instruct pupils in the American Public School?

The Romanistic game is to build up nunneries and monkeries by means of parochial school funds; to destroy the public schools by employing teachers, sworn as Knights of Columbus, or members of other orders of Catholic men, or as members of various women's church leagues to obey "Holy Church" first, last, and all the time; ready, like Priest Editor Phelan, to say: "To hell with the flag," when papal interests demand its assignment to hot quarters.

Not content with seizing, wherever they may, on the Public Schools' teaching equipment, the Romanist leaders try everywhere there is a Public Library to control its influence for enlighten-

ment. The shelves of the library are, by Romish agents, filled with trashy, lying, popish works, and Protestant books of highest literary and historical value, cast into the discard. Some of Rome's most willing and most efficient agents, in the work of muzzling public school and neutralizing public library, are professing Protestants, timid preachers for instance, greedy ward politicians and *id omne genus.*

The papal grip on Public Libraries is illustrated forcibly in the case of my work, "Romanism—A Menace to the Nation." For instance, the Cincinnati Public Library. Seven or eight copies of the work were purchased for circulation through the Public Library here.

Yet, when a prominent citizen recently called for the book at the Public Library, not a copy of it could be found. No sooner had the book been purchased for the library and deposited there, than it should have been entered, with the name of the author, in the index. But neither book nor name of author so appears.

One of the library officials, notwithstanding, admitted to the caller in one of his several visits to the library, seeking for my book: "Yes, that book is in the *restricted department,* and we have had a great many calls for it within the past few weeks. It seems that a great many people want to read the book, and there are requests on file weeks ahead. Do you wish to leave a request?"

Seeing no prospect of getting the book in that

way for several months to come, the gentleman went to the office of the Chief Librarian. He was turned over to an assistant, who finally admitted that the book was not even in the *restricted department,* but had disappeared altogether from the library.

The librarian's assistant, referring to the statement that the book had been placed in the *restricted department,* finally confessed: "Yes, that is what we have been instructed to tell the people, but to tell the truth we do not know what has become of the book. For some reason, it has disappeared from our shelves altogether, and we have no way of tracing it."

The visitor thereupon said: "Do you mean to say that some one has deliberately removed that book from the shelves of the library with the view of stopping its circulation?" The reply was: "We don't know, but it looks that way."

Similar treatment has been, in other Public Libraries throughout the country, accorded my book by agents of the Papal System, busy, like those of Cincinnati, in holding back the light from people's heart, mind, and conscience.

Is the Inquisition dead? No, in truth, as such incidents powerfully prove. When it dares destroy books, it will not hestitate to destroy, in due course, authors of books obnoxious to the System!

There are thousands of professing Catholics, who believe in a truly American system of public schools, who believe also in free public

libraries, free from all sectarian trammels. With these, of course, no man like myself, opposed to the Roman machine as a machine, social, educational, and political, odious in every form of operation, may have any quarrel. I admire the honest Roman Catholic, struggling helplessly but hopefully against the machine. To him, I say merely one word: "Get out of the System. It is irreformable from within."

Going to Oelwein with the best of good wishes for the Catholic people, I had not the remotest intention or purpose of setting denomination against denomination, or to incite a Protestant majority to assail a Catholic minority. My motives and purposes were to set forth dispassionately and clearly the merits of America's Public School System, to warn my hearers of the dangers threatening it, and to point out, as moderately as it might be, the design of one particular foreign politico-religious System, un-American and anti-American, in its origin, purposes and activities, to destroy it, as soon and as completely as possible.

Catholic prelates, priests, and papers are, every day, denouncing the public schools, lyingly stating that these schools are "godless," "immoral," "breeders of crime," etc., but no Protestant or Public School supporter of any denomination thinks of invoking mob law or assassination to controvert these offensive statements. Rome can not bear to be discussed in any one of its many unpatriotic and indefensible attitudes to

American institutions, without flaming into anger and calling for the critic's blood.

Feeling that I have a right to so declare anywhere, I declared at Oelwein my belief in the American Public School, my conviction that it is the palladium of our liberties, and my persuasion that with it are identified the future greatness and glory of our Nation. Had I not right undeniable to declare, at Oelwein, or anywhere else, that the American people should set themselves like wall of granite against even the shadow of sectarian interference with the bulwark of their liberties, the Public School? Had I not right unquestionable to advise that they should treat as public foe *any* sect attempting to undermine the Public School, or seeking to obtain public funds for the support of a rival system of education, whose success means the death of the American Public School?

Who will deny me the right of saying, plainly and inoffensively, that I disbelieve in the Roman Catholic parochial school? Catholic prelate, priest, and publicist, every day denounce the Public School as "godless," and a menace to sound, clean national life. Have I not equal right to state, as I did at Oelwein, that the parochial school is, to my mind, a menace to our free institutions, a black shadow on our future greatness and glory?

No sooner, however, did I so affirm at Oelwein, than an organized band of disturbers in the Opera House started a season of confusion. Their in-

terruptions, frequent and brutal, were by me met with coolness and firmness, as the press reports very clearly demonstrate. These reports show that I held "interested hearers spellbound, and succeeded in keeping the opposition in abeyance until the close of the address."

It was, however, during my address made very clear to myself, as well as to other observers, that trouble had been organized and might assume serious form as soon as the lecture ended. The meeting having closed, friendly greetings were exchanged. The law-abiding element moved towards home, but the organized hoodlums of the papacy refused to think of home till they had immersed hands in the blood of the lecturer.

This lawless gang, numbering several hundred men and women, boys and girls, filled the street in front of the Opera House and lined the sidewalk to the hotel of which I was guest, just one block away. With a small party of friends, I took the middle of the street, the sidewalks leading to the hotel being packed with shouting hoodlums, armed with bricks, two large stacks of which had been placed at a convenient point "to smash Crowley." No sooner had I appeared on the street than the mob grew furious. When the misguided people began to close in, I remonstrated kindly but firmly, telling them not to be led into lawlessness by the advice of "Pat and his brother the Judge."

The policeman escorting myself and party to the hotel was powerless before several hundred

Romish hyenas. The mob soon lost every semblance of humanity, thirsting for my blood and the blood of Public School supporters.

The ferocity of that mob is simply indescribable. Women, losing every sense of dignity and even decency, cried out: "Kill him!" "Cut out his heart!" "Send a dagger through him!" etc. When my party had gotten within a few feet of the hotel, the frantic crowd closed in for a final attack. The yelling and hooting became diabolically furious. My hat was, first knocked off, that my head might be easy mark for the assailants' weapons. My bare head was, indeed, conspicuously so, because of my tallness.

One notorious tough, at one time a Protestant, who very properly forsook even the empty profession of Protestant Christianity for Militant Romanism when he decided to devote his life's energies to the high calling of a bartender, struck a fierce blow at my face, blackening one of my eyes. So ferocious and brutal this blow, that had I not removed my glasses before leaving the Opera House, I were to-day a blind man! Surrounded in such manner that movement was, for a time, completely prevented and my friends made powerless to help, blows, from all sides, rained in upon me.

Mr. George W. Weaver, the considerate proprietor of the Hotel Mealey, watching the mob from his door, thought that there might be a possibility of my reaching the doorway alive, and had the screen door set back, but before I

could reach the threshold I was stricken over the head with an instrument, supposed to be a heavy clock weight, or something of the sort, in the hands of one of the leaders of the mob. Severe, as was the blow, I kept my feet, getting into the hotel, covered with blood.

After I was ushered to my room, the Romish hoodlums, angered beyond measure, that their plan of murder had failed, became frantic. They surrounded Mr. Weaver, demanding savagely that I be put out of the hotel, threatening: "If you will not turn him out, we will drag him out." To which Mr. Weaver, true son of Iowa, made noble answer: "If you do it, it will be over my corpse."

No sooner had I reached my room in the Hotel Mealey, than physicians were summoned. Dr. D. W. Ward, assisted by his father, a prominent physician of another city, after dressing the wound, issued the following professional statement of the injury: "Contusion of scalp, lacerated incised wound about one inch in length, slightly to left of vertex of skull. Incision extends down to the periosteum. Three stitches applied, to be removed in about ten days. D. W. Ward, M. D., Oelwein, Iowa."

A little later, at Aurora, Missouri, the following professional certificate was issued:

"Aurora, Missouri,
"June 19, 1913.

"This is to certify that I, W. F. Ament, M. D., dressed a scalp wound on the scalp of Jeremiah

J. Crowley, June 16, 1913, and on June 19, 1913, I removed from the same two stitches, there having been three stitches originally, one of which pulled out. And again I dressed the same wound. On the first occasion he (Crowley) was suffering from a blackened eye, the tissues about the eye were much bruised, and June 19, 1913, the eye was still blackened. W. F. Ament, M. D."

In the face of these well attested facts, *The Western Catholic,* a typical Romanist paper, published at Quincy, Illinois, has the hardihood to say: "Now if the flames of fanaticism were fanned to a fury, it was done by the Guardians of Liberty, and their sympathizers, and their doughty champion Crowley, as I proceed to show. In fact it is now evident to a large percentage of the people of this city that riot and disorder was their avowed purpose." *The Western Catholic* claims this prize paragraph as the work of a special correspondent at Oelwein.

Not to be outdone by a papal organ, "Father Pat" O'Connor himself rises to remark: "The arms we use are Truth, as taught by the Son of God, justice and right as enumerated by Him. These we don't conceal in church basements, but in obedience to our Master, we let them shine before the world, and the prayers that we utter are the crystallized wisdom of ages, the voice of Holy Mother Church, and not in a defiant attitude either, but in that reverend posture and supplicating voice taught us by our gentle Savior, and our cheeks are not blanched with fear, nor

do our footsteps falter, for there is a determination painted on our countenance like the Christian gladiators of old, and our step is firm and onward to the goal of certain victory—'the victory which overcometh the world—our faith.' "

"Father Pat" is evidently qualifying either for episcopal honors, or for retirement into a Jesuit monastery, in either of which positions respect for truth is at a big discount.

The claims of *The Western Catholic* and of "Father Pat" that no rioting disgraced Oelwein on the occasion of my visit, is disposed of very effectually by the special correspondent of the *Times-Journal,* of Dubuque, Iowa, whose dispatch dated June 12th, was printed June 13, 1913: "Jeremiah J. Crowley, of Cincinnati, Ohio, ex-priest, was mobbed and barely escaped lynching by a furious mob of about three hundred Catholics after he had addressed a large audience at the Opera House. . . . The police and a number of citizens went to his rescue, and it was after a hard effort that they succeeded in getting him to a hotel. He is now under police protection."

Expressions of emphatic protest from people, press, and pulpit place Oelwein and Iowa on record against the brutality of Rome:

Fred S. Robinson, editor, Oelwein *Daily Register,* declares: "I believe in free speech, a free press, and a free America. Mr. Crowley had a right to come here; had a right to speak, and a

right to be protected. I believe the agitation he represents is necessary."

Mr. E. T. Baroody, Editor Oelwein *Independent,* states: "Such an outrage should not have occurred in this country of free speech."

Rev. A. H. Nickell, pastor of the First Baptist Church, adds: "The riot of Thursday night was a disgrace to the city, and an outrage against good citizenship."

Rev. C. L. McKim, pastor of the Oelwein Christian Church, says of the riot: "It is a blot on Roman Catholics that will take years to efface."

Rev. J. P. Van Horn, pastor of Grace Methodist Church of Oelwein, calls the riotous manifestation there "a shame to the community, and a disgrace to those who were responsible for it."

Mr. E. C. Belt, banker of Oelwein, does not hestitate to declare: "I think that those who took part in the assault on Crowley should be ashamed of themselves."

B. S. Knapp, wholesale and retail coal dealer, affirms: "I consider the mobbing of Mr. Crowley an outrage against free speech, and I regard it as a disgrace and a blot on the Roman Catholic Church."

W. A. Thompson, largest dealer in agricultural machinery in Oelwein, exclaims: "O Lord, words fail me when I try to express my feelings concerning the assault committed on that good man, the Rev. J. J. Crowley. It is a blot on the Roman

Catholic Church that is ineffaceable. Every man and woman who took an active part in the attack ought to be sent to jail."

Suffering severely from the injuries done me on the Thursday night of the riot, I determined to lecture, for a second time in Oelwein on Friday evening. The subject of the second lecture was, "Savonarola Sacrificed to Papal Greed and Lust." As I was entering the Opera House Friday evening, a female popish tough, Mrs. Henehan, made furious attacks on me. Smashing me in the face with her fist, this benighted creature knocked off my glasses, but inflicted no serious injury. I pitied the unfortunate woman's sad plight, spiritual, personal, and civic. She is one of the many object lessons, offered everywhere, of Romanism's teachings as to how women should live. Seized upon by the deputy sheriffs, this infuriated popish fanatic fought like a demon, biting and kicking like a mad bull, even biting off one of the officer's stars. The officers contented themselves with ejecting this sexless creature from the building.

Apart from this manifestation of feline ferocity, the proceedings on Friday bore a very different character from those of the night before. The good citizens of Oelwein had armed themselves to repress hoodlumism if it dared show its hand on Friday night; the sheriff of Fayette County had been forced to swear in one hundred deputies, among them some of the most prominent citizens, giving each an officer's star, with

power to make arrests. This was more than the Molly Maguires, and Knights of Columbus, the cohorts of the two O'Connors, "Pat" and "Gene," could stand. They melted accordingly into temporary quietude and seclusion.

My appearance on Friday night was greeted with heartiest applause. The lecture ended, I felt it a duty to say: "I shall be delighted to return to Oelwein on a future occasion, when I hope to deliver an address on the 'Immortal Martin Luther, the Emancipator of Humanity,' and when I come, I assure you I will not come under the protection of the pope of Rome or the pope of Oelwein, but under the protection of the Stars and Stripes."

The Knights of Columbus are agents of the Romish Hierarchy. The connection of the Knights of Columbus, acting directly under orders from their priestly and prelatical superiors, with the assault on me is well set forth by *The Menace:*

Since the Knights of Columbus are so busy explaining their piety and patriotism, let them explain the action of Olie Larson, secretary of the Knights of Columbus, of Oelwein, Iowa, one of the leaders of the mob which attempted to take the life of Mr. Crowley.

He not only engaged in the mob after Mr. Crowley's lecture Thursday night, June 12th, but even followed him to the train Saturday morning, in company with one Burns, a would-be pugilist, evidently intending to follow Mr. Crowley had he not been accompanied by a few of the patriotic

citizens of Oelwein, by some of them as far as Waterloo, and others almost as far as Des Moines.

Not only that, but the Knights of Columbus from neighboring towns were on hand at the first lecture and at the riot.

What object did Knights of Columbus have in attending this lecture, unless it was to start trouble and help their brother Knights, Pat and the "judge," *et al?*

What Iowa and the country at large demand, is that the law of Iowa concerning riots and rioters be enforced to the letter on those who, at Rome's dictation, attempted my murder. That law declares that any person engaged in riot can be punished by imprisonment in the penitentiary for twenty years, and, in case of the death of the person attacked, all engaged in that mob may be indicted for murder in the first degree.

Well does *The Menace,* that great champion of Truth and of Liberty, call upon the authorities of Iowa to do their duty: "To permit this high-handed assault upon free speech and personal liberty to go unpunished will be a crime against God and country, and a license to Rome to continue the Inquisition and kill Crowley, or any one brave enough to oppose this *vile incubus of treason, corruption," and organized disloyalty—the Papal System.*

Justice moves tardily in certain parts of Iowa; but in spite of all denials by "Father Pat" O'Connor and his satellites that there was no attempt to murder me, on June 12, 1913, the *Daily*

Courier, of Waterloo, Iowa, announces, in a dispatch from Oelwein, dated July 25, 1913, that Edward Murray, Hy Manning, and Eugene Underwood, charged with riotous conduct on the evening of June 12th, have been bound over to appear before the Grand Jury.

Ten other men, charged with rioting, pleaded guilty. Nine were condemned to a fine each of $50, and the tenth, Olie Larson, secretary of the Knights of Columbus, paid a fine of $25. The force of public opinion has alone compelled this tardy and incomplete vindication of justice. Shall justice be fully vindicated? Let Iowa's freemen see to it.

In the face of the holding over of three men for rioting, and the fining of ten more, under a similar charge, what becomes of "Father Pat's" denial that there was no rioting on June 12th, and *The Western Catholic's* wicked corroboration of that infamous lie?

About *The Western Catholic,* another word. It is published in the Diocese of Alton, Illinois, of which "The Right Reverend" James Ryan is bishop. It is to me surprising, indeed, that Bishop Ryan should permit and approve the publication of such a mendacious sheet in his diocese. Bishop Ryan was not always a patron of lying and wrongdoing He was conspicuous among the prelates who lent counsel and assistance to the Chicago priests, of whom I was the open leader, in our fight against infamous ecclesiastical conditions.

It was he, in fact, who in 1902 dispatched a letter to Rome, covering among other documents an affidavit of Rev. Daniel Croke, then rector of St. Mary's parish, Freeport, Illinois, afterwards promoted to St. Cecilia's parish, Chicago, charging Bishop Muldoon, now of Rockford, Illinois, with having had shameful intercourse, with a Chicago young woman. "Father" Croke received his information concerning Muldoon's immorality, from a nun teaching in his (Croke's) parochial school, who was *confidante* of the unfortunate young woman. This is the woman referred to in "Father" Cashman's lampoon on the Hierarchy. (See "Romanism—A Menace to the Nation," pp. 43, 44.)

Bishop Ryan received the affidavit against Muldoon and the other documents charging various Chicago priests with immorality from "The Rev." Thomas F. Galligan, late permanent rector of St. Patrick's parish, Chicago, acting for a representative body of protesting priests, including myself.

Bishop Ryan, who in 1902, was so vitally interested in priestly and prelatical morality as to communicate directly to the pope the affidavits and documents in question, and request personally that action be taken thereon promptly and effectively, now, strange to say, permits a lying sheet in his diocese, to scatter broadcast the most mendacious statements. *O tempora, O mores!*

My blood was not shed in vain at Oelwein, on June 12, 19113. For on July 21, I began a

series of lectures at Pittsburgh, Pa., covering an entire week, and was not once subjected to brutal insult or assault. The Pittsburgh Romanist hierarchs and priests took their lesson wisely from the Oelwein outburst. The overwhelming triumph of free speech at Pittsburgh is due directly to the Oelwein assault. That triumph is testified to forcibly and ably by *The Pittsburgh Dispatch,* July 28, 1913:

CROWLEY CLOSES HIS LECTURES.

Eight Sessions at Nixon Theater Attract 30,000 People in Aggregate.

Two Meetings Sunday.

The series of lectures delivered by Rev. Dr. Jeremiah J. Crowley, a former Catholic priest, at the Nixon Theater, closed yesterday afternoon with two monster sessions. People began gathering in Sixth Avenue in front of the theater as early as 11 o'clock in the morning, although the doors did not open until 1.30 in the afternoon. Lines were formed from the front and side entrances of the theater, which extended to Grant and Smithfield Streets. By 1 o'clock, it was estimated, 10,000 persons were waiting to enter the theater.

The committee of arrangements decided finally to hold two sessions. The theater was filled to its capacity, which, with standing room and the stage, is about 3,500, and at 2.15 the first session opened. Rev. Dr. Wallace Tharp of the Central Christian Church, Northside, Attorney R. H. Jackson, Rev. Dr. E. E. Clark, and others made short talks. The audience sang several selec-

tions, and Walter Cummings, aged 12, played a violin solo. The meetings were for men only. The enthusiasm of his auditors was so great at times that his lecture was interrupted often for several minutes.

At 3.45 the first audience was dismissed by the side exits. All the time the first meeting was in session the waiting lines on the outside were kept intact, and when the front doors of the theater opened for the second session, more than 2,000 persons swarmed in. Many who had been denied admission to the first meeting had gone away. The second audience, however, although not so large as the first, was just as enthusiastic. At both meetings he urged voters to support principles and not men at the elections.

It is estimated that 30,000 persons in the aggregate attended the eight lectures delivered by Dr. Crowley in the Nixon Theater. His auditors were not alone from Pittsburgh. They came from Wheeling, Steubenville, Beaver, Butler, Tarentum, and more distant points, a number being from Morgantown, W. Va.—*The Pittsburgh Dispatch, Monday, July 28, 1913.*

America must not be Rome ruled. Its Executives, National and State, must not be dominated by foreign-ruled bodies, such as the Roman Hierarchy, and the Knights of Columbus. The one avowed purpose of the latter organization is to transform the United States of America into a papal satrapy. This papal Order is busy in self-aggrandizement. In one year it has added 19,326 to its membership, and forty-seven new councils to its jurisdictions. It has now fifty-two

States and three Territorial jurisdictions, with 1,630 subordinate councils.

Its activity in politics, everywhere, is very noticeable. It dictates to all political leaders, Democrat, Republican, and Progressive. Its aim—the Romanization of America—is blessed by "Holy Father," promoted by all the "Holy Father's" hierarchs, and helped on by time-serving politicians, both Catholic and Protestant. The Knights of Columbus and the Roman mischief-makers generally would Mexicanize the United States. What the American Nation wants is not Romanist anarchy, but the Christian brotherhood of the open Bible, and of the loving Redeemer, Jesus Christ.

Deeply impressed with these convictions, I addressed, August 14, 1913, the following letter to Governor Clarke, of Iowa:

To His Excellency the Honorable Geo. W. Clarke, Governor of Iowa:

Sir,—

You were elected Chief Magistrate of a State, holding front rank in the Nation for devotion to decency, respect for law, reverence for authority, veneration for the American Constitution, and worship of American citizenship. Iowa has been, at all times, conspicuous for aversion to lawlessness, repugnance for violence, and antipathy to mob law in every form.

Iowa had never risen to its present prominence and prosperity, but for these splendid characteristics of genuine American citizenship. The Iowa citizen could, till recently, walk with head erect, both at home and abroad, proudly conscious that

he belonged to a State whose citizenry were, throughout the length and breadth of the foremost Nation on earth, known and respected for high ideals of clean individual living, Christian good neighborhood, and true American civic endeavor.

A recent outbreak of cowardly violence, at Oelwein, a city of unvarying good repute, till that unfortunate manifestation of lawlessness, planned and promoted by an anarchical foreign Church, its priesthood, and followers, has, however, cast shadow, profound and repellent, on Iowa's once proud name and stainless fame.

Any crime, befouling the escutcheon of an American State is offense, signal and unpardonable, against the Nation itself. Impossible to inflict grievous wound on one member of the body without all the other members thereof suffering from that injury. The higher any State stands in public estimation, for rigid enforcement of law and unswerving protection of citizens within its gates, the deeper the injury inflicted on State itself and on Nation, especially if the lawless endeavor be either condoned or promoted by lawfully constituted authority.

You are, sir, Governor of all the people of Iowa. You are an American Governor. You are, in conscience bound, to maintain Iowa's good name; to suffer no stain to affix itself on America's good name. You owe no allegiance whatever to a foreign, anti-American Church organization, whose teachings and practices are diametrically opposed to American organic law and civic standards. Romanism is essentially hostile to Americanism. It is sworn foe of liberty, civil and religious. It places foreign pope above native American President.

That pope claims the right, to him divinely (?) given, to dethrone kings, unseat presidents, annul laws passed by parliaments and congresses. Romanism is anarchical, anti-American, and destructive of civilization itself.

Its priestly celibacy, whereby its clergy become deadly menace to womanhood everywhere; its Confessional, dire promoter of White Slavery; its divorce system, endangering the peace and permanency of thousands of homes, are all active instruments of its war upon civilization, particularly the civilization, like that of America and Britain, resting on popular education, the open Bible, and the free ballot. Romanism's bases are ignorance, the closed Bible, and the despotism of one man, impiously claiming "infallibility."

You are not, sir, Governor of Iowa's Romanists only. You are not Governor, by the grace of Pope Pius X, or Cardinal Merry del Val. You are Governor by virtue of an enlightened non-Romanist community's free choice at the polls. You had never been Governor of Iowa, could Rome have prevented your election. Your election over a Knight of Columbus the papacy had, indeed, prevented through its well organized political agencies, had not *The Menace,* peerless organ of American liberty, civil and religious, aroused its five million readers to the conditions that Romanist machinations were seeking to impose on Iowa. Papalism did not want you, Sir, elevated to the Governorship of Iowa, for it feared that Iowa would, in you, have a Chief Magistrate to hold up the Flag, which Romish priests curse, and defame; to maintain Iowa in permanent high place as a law-respecting and law-enforcing State; to repress sectionalism and promote united civic effort.

Amazed, then, are the tens of thousands of honest, patriotic Iowans who, against Rome's fixed purposes and well-laid plans, voted you into the Governorship of their State, to see you stand idly by and suffer the fair name of Iowa to be blotted and besoiled by the Romanist originators and promoters of, actors and participators, in the Oelwein attempt to assassinate me.

That foul, inhuman attempt at assassination was a Romanist plot, blessed by Hierarchy, fostered by priest, executed by Knights of Columbus and other devoted agents of the Papal System of blood and brutality.

All Iowa, nay more, all of free America had heartily applauded your assertion of gubernatorial dignity; your maintenance of Iowa's proud distinction among America's Commonwealths, had you, in the Oelwein case, shown the courage befitting a real American Governor. What an enduringly noble place in American history have, for example, the fearless War Governors of Lincoln's day! What honor upon States and Nation have not conferred such Governors, as Cleveland and Morton, of New York; Johnson, of Tennessee; Allen, of Ohio; McClellan, of New Jersey; Hogg, of Texas; Johnson, of Minnesota!

No American Chief Magistrate may suffer lawlessness to triumph, and expect to hand down to family, to State, and to country a name, spotless and undefiled. The name of any Governor, unequal to the discharge of duty, unwilling to defy all lawless elements and organizations, must, on the contrary, go down to history, blackened and dishonored.

Nor can the State itself, which he misgoverns, escape the censure of the Nation at large, for having elected a creature so pusillanimous to

highest office in its gift. The permanent disgrace of one individual is lamentable enough, the permanent disgrace of a State is truly deplorable. When that disgrace arises from alliance between the Governor of the State and a foreign-ruled, anarchic, and murderous Church organization, whose merciless hands are stained with the blood of thousands of Waldensian martyrs in Italy, with hosts of Inquisitional victims in Spain, and legions of Huguenots in France, time, indeed, is it, for Americans to protest, earnestly and emphatically, against a Governor, guilty of such malfeasance, and demand his summary impeachment and removal.

When subordinate officials know that their State is in the hands of a pusillanimous Chief Magistrate; when they have reason to believe that that Chief Magistrate is himself in the hands of agents of a foreign, despotic Church body, they, too, find it convenient to imitate their Governor's timidity, and contract profitable alliance with the conscienceless prelacy and priesthood of Rome, always promising to pay with ballots for service rendered their cause, by weak-kneed Protestant American officials.

The conduct of Prosecuting Attorney Hughes, and of Sheriff Clark, of Fayette County, Iowa, on the occasion of the Oelwein outrage, shows indubitably that there was collusion between these officials and the agents of Rome's band of assassins in Oelwein. A cursory examination of the facts connected with the attempted murder of me, at Oelwein, discloses, beyond contradiction, that the local officials knew, several days before my arrival there, that plans were under formation for my assassination; that several hundred men and boys had banded together

to murder me; that the proposed outrage was talked of publicly on the streets of Oelwein, the would-be assassins and their abettors attempting no concealment of their conviction that Judge Eugene O'Connor, the Romanist brother of the Romanist priest of Oelwein, had pledged immunity to those who might take my life.

The sheriff, Edward F. Clark, in fact, told me after the riot, in my own apartment in the hotel, in the presence of several witnesses, that he knew for several days of the planned and purposed riot. And yet he remained studiously away at his home, seventeen miles from Oelwein, during all the time of the disturbance.

Is it not reasonable, sir, to suppose that the county authorities of Fayette felt safe in contracting alliance, offensive and defensive, with Judge O'Connor and Priest O'Connor, with the Knights of Columbus and their satellites, because some assurance was given that the Governor of Iowa would keep "hands off" in the matter of my proposed murder?

Why did they feel safe in neglecting preparations for the suppression of an outbreak, which they well knew was certain to occur? Did they not, perhaps, consult you as to having troops in readiness for the maintenance of peace and order, and find you, unwilling to do your part in protecting life and upholding law? They certainly did act, throughout, as if aware of a definite alliance between yourself and the paper agents, particularly, your friends (?) the Knights of Columbus.

Did not the latter promise a safe delivery of the Romanist vote of Iowa to you, Sir, if you and your Fayette County officials delivered Crowley into the hands of the assassins? The Guar-

dians of Liberty are not an organization, carrying about the votes of their members in breeches pockets, ready for delivery to the highest bidder: the Knights of Columbus, the very priesthood of Rome, profess to deal precisely, in that nefarious way, with the votes of followers and dupes!

Catholics, whether Knights of Columbus or not, are nowhere distinguished for bravery. The servitude, spiritual and intellectual, imposed by the Church, robs men of manfulness. Brave only are Romanists, when they feel that, in any proposed lawless effort, they have back of them the machinery of law and Government.

So convinced were people in Oelwein of administrative connivance at their proposed murder of me, that Catholic school girls went about the streets openly boasting that "Judge Eugene" would stand by and safeguard any one undertaking to kill me.

Would Judge Eugene O'Connor have dared promise any such protection, without first fixing his forces at the Executive Mansion in Des Moines, and at Fayette's County Court House?

Not till I had, at Pittsburgh, called the attention of all the American people to Iowa's failure, through you and your subordinates, to assert the supremacy of the law, was anything, in so far as I know, done to bring the Oelwein malefactors to justice. I said, sir, before the thousands gathered to hear me in Pittsburgh: "If I am murdered in the future, I want the patriotic American people to hold the civil authorities of the State of Iowa, especially the Governor, responsible for my murder, for their criminal negligence, so far as I know, in refusing to prosecute to the full extent of the law the members of the mob which attempted to take my life in Oelwein on June 12th.

And furthermore, if I am murdered in any part of this country, I shall expect the American people to hold the Federal authorities, including Woodrow Wilson, President of the United States, responsible. I am an American citizen and have a right to demand that the State and Federal authorities furnish me protection."

The whole Nation is aroused at the disgrace you have permitted to be inflicted on Iowa. I am in receipt of protests against the Oelwein outrage from all over the Union. Let me cite the following from amongst many. I begin, sir, with your own State

RESOLUTIONS

ADOPTED BY FEARLESS COURT, GUARDIANS OF LIBERTY, OELWEIN, IOWA, AUGUST 8, 1913.

"WHEREAS, Fearless Court, No. 11, of Oelwein, Iowa, extended to the Rev. J. J. Crowley an invitation to deliver two lectures in the city of Oelwein, Iowa, June 12, 13, 1913, and that, after filling the first night of the engagement, Mr. Crowley was set upon and cruelly mobbed by a large number of Roman Catholics; and,

"WHEREAS, The officials have moved in the matter of prosecuting those engaged in the riot of June 12, yet we are not satisfied with the progress made looking to the punishment of the guilty parties; therefore, be it

"*Resolved,* That we condemn in the strongest terms the effort made by the enemies of good government to prevent by intimidation and violence the said Rev. J. J. Crowley from delivering his lectures according to arrangement. We brand this assault as an insult to the Constitution of the United States and a menace to the right of free

speech. Be it further resolved, that we urge the constituted authorities to seek out and prosecute to the fullest extent of the law all who engaged in the above mentioned riot.

"*Resolved,* That this Court is highly pleased with the most able lectures delivered by Mr. Crowley, resulting as they have in the awakening of the Protestants of this and other communities to a sense of the danger that threatens their liberties. We wish to commend him to the Patriots everywhere as an example of the highest type of American citizen, fearless in his denunciation of Romish aggression, logical in his presentation of the principles of good government, and worthy the confidence of all good men. We bespeak for him an attentive hearing in all parts of our beloved country.

"(Signed) C. J. WEGNER,
"V. W. POTTER,
"A. H. NICKELL,
"*Committee.*"

That the great State of Illinois is profoundly moved at the Oelwein manifestation of Romanistic lawlessness and official unfitness, the following from the flourishing city of Elgin demonstrates:

"COPY OF RESOLUTIONS.

"Elgin, Ill., June 18, 1913.

"MR. JEREMIAH J. CROWLEY,
"Cincinnati, Ohio.

"*Dear Sir,*—Elgin Court, No. 21, Guardians of Liberty, in regular meeting, June 17, 1913, instructed its Committee on Resolutions to extend to you our sympathy in the recent attack made upon you in Oelwein, Iowa, by Romanist thugs. Further, that we protest against such unwar-

ranted attacks as opposed to the principles of free speech in this country. Respectfully yours,

"(Signed) HENRY SHELLGROVE,
"GEORGE D. BULL,
"Committee on Resolutions."

Ohio, the State of my residence, one of the leading Commonwealths of this great Nation, is not less profoundly affected than Illinois. See what Cincinnati declares:

"COPY OF RESOLUTIONS.

"Cincinnati, Ohio, July 1, 1913,

"REV. JEREMIAH J. CROWLEY,
"Cincinnati, Ohio.

"Dear Sir and Brother,—We, your fellow-citizens and members of the several Courts, Guardians of Liberty, in regular meetings, instructed our Committee on Resolutions, to extend to you our earnest sympathy in the recent attack made upon you in Oelwein, Iowa, by Romanist thugs, and assure you of our confidence and support as a leader in this grand, patriotic crusade.

"Further, That we vigorously protest against such unwarranted attacks as opposed to the principles of free speech in this country.

"That a copy of these resolutions be sent to the Honorable George W. Clarke, Governor of Iowa; *The Menace,* Aurora, Mo.; *The American Citizen,* East Orange, N. J., and that a copy be spread on the minutes of the several Courts.

"Menace Court, No. 16, W. W. Bybee, M. G.;
"Union Court, No. 8, Edw. Schmidt, M. G.;
"Armory Court, No. 23, Wm. Schroeder, M. G.;
"Harmony Court, No. 11, Findly Stewart;
"Armory Court, No. 23, J. C. Bellman, M. G.;
"Lincoln Court, No. 20, C. Owens;

"Anthony Wayne Court, No. 12, Chas. Solger, M. G.;
"Fairmount Court, No. 31, Frank Theil, M. G.;
"Eureka Court, No. 4, Chas. Giesenberg, M. G."

You can not, Sir, plead ignorance of the real conditions at Oelwein, induced by the disgraceful riot of June 12, 1913. *The Menace,* the paper which helped so materially to elect you; a paper having a reading constituency of five millions, has thousands of subscribers in Iowa, many hundreds of whom reside in Des Moines, your own present place of residence. *The Menace* of June 13, 1913, published the following, which could not have escaped your eye:

EXTRA BY TELEGRAPH TO THE MENACE EXTRA

"Oelwein, Iowa, June 13, 1913.

"The Menace, *Aurora, Mo.*

"Jeremiah J. Crowley, of Cincinnati, spoke here last evening to packed house of leading citizens on the public school question, and was mobbed by Roman Catholics on his way to the hotel after the lecture. Doctors state that injuries are severe; but, characteristic of his usual nerve and courage, Mr. Crowley will speak this evening as previously arranged.

"Fearless Court, No. 11,
"Guardians of Liberty."

"The above telegram was received just as *The Menace* went to press with this edition. We hope to be able to give details next week. This assault upon FREE SPEECH is doubtless part of the National conspiracy against free institutions by

the Roman Catholic hierarchy. The threat of the Catholic Federated Societies of Philadelphia is answered by this papal mob in Iowa.

"We meet the challenge of brutal Rome, and declare with renewed emphasis that the sacrifice upon the altar of liberty is not in vain, and this Nation must and shall be free!"

A distinguished and cultured lady visiting in Oelwein wrote you, sir, and the Attorney-General, without delay:

"Oelwein, Iowa, June 23, 1913.

"To His Excellency Governor Clarke and Hon. George Cosson, Attorney-General, State of Iowa, Des Moines, Iowa:

Sirs,—A great crime against the people of the State of Iowa, and against the Constitution of the United States was committed in Oelwein, Iowa, on the evening of June 12th, when an attempt was made to murder, at the entrance to the Mealey Hotel, one Rev. Jeremiah J. Crowley, a resident of Cincinnati, who, exercising his rights as an American citizen, gave a patriotic lecture on the value of the public school.

"After the lecture was over he was attacked by a gang of Roman Catholic ruffians, who attempted to murder him. One hoodlum in particular, by the name of Edward Murray, of 18 Frederick Street, Oelwein, struck the Rev. Crowley over the head with a heavy iron instrument, inflicting a serious injury. The names of the other thugs are known also.

"As the local authorities seem unable to bring the criminals to justice, will you not use your good offices, in the interest of law and order, and see

that this matter is probed by properly constituted authority and the guilty parties punished?

"(Signed) "Yours truly,

"Mrs. Elizabeth Armstrong."

A leading minister of the Gospel wrote:

"Guthrie Centre, Iowa, June 27, 1913.

"To the Honorable George W. Clarke,

"Governor of Iowa:

"*My Dear Sir,*—I greet you this morning of the 27th day of June, 1913, as first of all a patriotic American citizen of this United States of America and of the State of Iowa, and as a regularly ordained minister of the Gospel of Jesus Christ our Lord, 'King of kings and Lord of lords.' I assure you, Honored Sir, that it is not with a trivial or inconsiderable feeling that I would dare to address you, one whose time and energy is supposed to be employed with matters of the deepest concern and well-being of our beloved State and people, but on the contrary, I believe and feel that what I am to say in this message to you is of very vital and profound interest. I feel that you would in every case regard as perilous and alarming every concerted attempt at the threatening of our State and National liberties, and believing steadfastly in your unswerving attitude toward any and all such encroachments, I would, as a citizen, remonstrate and give you an account of my feelings in this respect and call to your attention, if it has not already been, and even if it has, would add these words, citing you to the mob violence resorted to by a bloodthirsty gang of Roman Catholics upon an honored citizen of this Republic, at Oelwein, Iowa, Thursday evening, June 12, 1913—the Rev. Jeremiah J. Crowley, author, lecturer, and public servant of liberty and

freedom of speech, press, and educative institutions. This honored citizen and son of liberty was maltreated and cruelly beaten for maintaining our liberties in this beloved State, and as an honest, sympathetic servant of the public good, I ask that you immediately investigate this matter and as a wise judiciary cause to be made such arrest and conviction of said participants in this bold and unpatriotic and inhuman assault, for I feel that this should be dealt strenuously with, as a wise and advance precaution against further criminal patronage. I should be very glad to have a short note of reply.

"Thanking you in advance for the same, and believing in your sincerity, honesty, and loyalty, I remain, "Yours respectfully,

"JOHN F. HINER,

"Pastor Wesleyan Methodist Church, Guthrie Center, Iowa."

I charge you, sir, with gross malfeasance in office.

I charge you with complicity, after the fact at least, in a foul, cowardly attempt to murder an American citizen.

I charge you with alliance, unquestionable, with papalism and its agents in America.

I charge you with the violating of your oath of office to execute the laws of Iowa.

I charge you with bringing discredit and dishonor on a Commonwealth, whose name, till you had discredited it, was synonymous with American civilization's highest and best effort.

I charge you with submitting to foreign Rome-ruled organizations, by hesitating to rebuke assault on American freedom of speech.

I charge you with grave unfitness for the high

office of Governor of the great State of Iowa, which will have no alliance, direct or indirect, with papalistic perversity.

Iowa's manifest duty is to remove you, Sir, by impeachment from the office your presence tarnishes and disgraces.

I am, sir, Very truly yours,

JEREMIAH J. CROWLEY.

The Roman scheme for the suppression of free speech, embraces not alone incitements to murder, plots involving physical violence with destruction of life and property; it includes not only the muzzling of Federal, State, and County officials, it lays criminal hand on the telegraph and postal equipments of American civilization.

On the morning of Saturday, June 28, 1913, I received an important letter from Pittsburgh, asking for immediate information of great value to the Committee, in charge of my proposed series of lectures in their city.

Soon after I had read the letter of the Chairman of the Lecture Committee, Rev. Wilson G. Cole, I went personally to the main office of the Western Union Telegraph Company, in Cincinnati, and wrote a telegram, covering the main points in the letter of the Committee. Handing it to the receiving clerk in the presence of Mr. R. C. Bliss, manager of the Cincinnati office, I requested that it be stamped "Rush," and sent immediately to Pittsburgh.

That message, duly prepaid, and stamped, "Rush," was dispatched from the Cincinnati

office, as the records show, six minutes after my handing it in. It should have gotten to Pittsburgh early that same afternoon.

The Pittsburgh Committee awaiting my telegram anxiously, had to wait in vain. The telegram was held back for twenty-five hours!

The Rev. Wilson G. Cole, a prominent clergyman of the locality, is my authority for the statement that the message was, through some one's neglect, held up for five and twenty hours. Rev. Mr. Cole had, in fact, received a special delivery letter, which I had addressed to him, six hours after sending the telegram, before that telegram was presented to him. Having, from the special delivery letter, obtained the information, which should have reached him, by wire, the day before, Mr. Cole very properly refused to accept the belated telegram.

Going to the head office of the Western Union in Cincinnati, after I had heard of my telegram's "hold-up" in Pittsburgh, I demanded an explanation. Mr. R. C. Bliss, the courteous manager of the Cincinnati main office, wired the Pittsburgh manager, who refused him an answer. A second wire from Mr. Bliss to the Pittsburgh manager, met with like fate.

Mr. Bliss, in the temporary absence of Superintendent Miller, wired the Pittsburgh Superintendent, Mr. A. C. Terry. No reply. Mr. Bliss then, in due course, placed the whole matter in the hands of Mr. I. N. Miller, the Cincinnati Superintendent, who communicated with Terry in

Pittsburgh. Terry's explanation was, however, of such a character, that Mr. Miller sent it back to Pittsburgh for repairs, without suffering me to see it.

Arrived in Pittsburgh, I called attention in my first lecture, July 21, 1913, to the detention of my telegraphic message.

Holding up my book, "Romanism—A Menace to the Nation," at page 67, I drew the attention of the vast and representative audience before me to the photographic copy of a cablegram stolen from the files of the Western Union Telegraph Company in Chicago.

I recalled to my audience the fact that this cablegram sent to Rome, June 6, 1901, addressed to Cardinal Ledochowski, Prefect of Propaganda, had been, by a Romish agent, stolen, soon after it had been filed with the Western Union, and given to the Roman Hierarchy. The cablegram, bearing my own and the signature of another protesting priest, sent, however, at the instance and expense of a large committee of Chicago protesting priests, was, once in the hands of the enemy, photographed and used to the injury of myself and friends, and to the furtherance of corrupt Hierarchical interests and misrule. The Romish agent, who perpetrated the theft of that Chicago cablegram, defied a fine of $1,000 and a seven year term in penitentiary. The Pittsburgh Romanist agent, backed by the plethoric treasure of Roman prelacy and priesthood, was evidently just as temerarious.

Is the Western Union—I may, surely, ask, after such a barefaced theft—really honeycombed with Romanists, or Jesuitized Protestants, all ready to render service to the old whore of Babylon, by feloniously invading private and individual right?

Having failed from the early days of July to obtain any satisfactory explanation, the Cincinnati main office of the Western Union sent, on August 10, 1913, all the papers in the case to Superintendent Terry of Pittsburgh, insisting on an explanation. On August 12 wire was sent Pittsburgh, at my request, asking for copy of my original telegram. It took three urgent telegrams to Superintendent Terry, of Pittsburgh, to secure copy of that original message. Here it is:

Cincinnati, Ohio,
June 28, 1913.

Rev. W. G. Cole,
Spencer Methodist Episcopal Church,
118 Stewart Avenue, Pittsburgh, Pa.

Your letter received this morning. God willing, I will be with you and patriotic people of Pittsburgh July 20 to 26. My sixth subject is Esoteric Romanism. Letter follows. God save the World and Humanity from Rome and things Roman! Jeremiah J. Crowley.

Does it not look as if this message was held up, for the purpose of putting the Committee and myself at cross purposes? It may have been hoped, in this way, to prevent, at all events for a

time, my series of lectures in Pittsburgh. No trick that Rome is not equal to in the suppression of free speech!

Told in New York City that Bishop Muldoon, of Rockford, Illinois, and his Hierarchical associates had planned to prevent the publication of my book, "Romanism—A Menace to the Nation," then in a publisher's hands, I called on that prelate at his Rockford home, October 7, 1911, on a Sherlock Holmes mission of inquiry, as to the schemes of, and the means and methods to be invoked by Muldoon and his Hierarchical associates to corral my publisher. I got all the light I wanted. I started Muldoon talking; the rest was easy. I wanted to draw him out. No great difficulty in getting him started. The mere mention of his deadly clerical foes, "His Grace," Ireland of St. Paul, "Father" Cashman, of Chicago, *et al.*, gave him a brainstorm. He stated to me openly, among many other things, that he knew who stole our cablegram to Rome in 1901. Of course he did; for Muldoon was head and front of the machine that cablegram had so forcibly hit. He added that he also knew its present whereabouts. Of course he does.

From the information previously received, and from the whole tenor of my conversation with "Bishop Muldoon," I realized that there was a fixed and definite design to prevent the publication of my book, "Romanism—A Menace to the Nation." I, then and there, resolved, in

consequence, to become my own publisher, and within a week had completed arrangements in Cincinnati to carry out that purpose.

I may here mention that, to discredit myself and my anti-Romanist campaign, it has been insinuated that I went to Rockford secretly to "sell out" to Muldoon. This insinuation was not even whispered till one year after my visit to Rockford, and six months after the publication of my book, in which I stated specifically that I had called on Muldoon, October 7, 1911. (See "Romanism—A Menace to the Nation," p. 677.)

My visit to Rockford was not secret. I registered in my own name, without slightest attempt at concealment, at hotels both in Chicago and Rockford.

If my visit to Rockford was one of blackmailing, would Muldoon have hesitated to place me at once under arrest?

Muldoon has not money enough, nor has all the Hierarchy of Rome, to buy me into silence. Muldoon, on the occasion referred to, denounced archbishops, bishops, and priests, at one time associated with me, as criminals of deepest dye, fit only to be jailed, shot or hanged. These criminals are now, however, his ecclesiastical bedfellows, but they are not, thank heaven, mine! None such shall ever be!

Shortly after Archbishop Quigley's arrival in Chicago in 1903, I called on him, March 13, 1903, at his own urgent invitation, at his "palace" in Chicago. Born, like other children of poor

folk in a log cabin of very modest dimensions, near Oshawa, in Canada, Quigley's rise in favor with the popes of Rome has, in a few years, made him denizen of semi-regal "palaces."

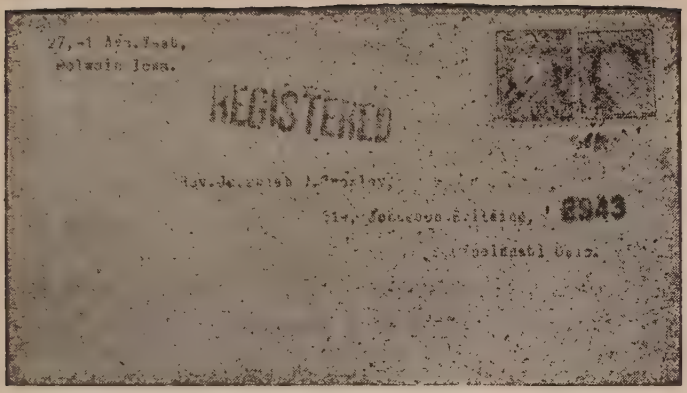
When I made mention to "His Grace" Quigley of my suit against the Western Union Telegraph Company, *in re* the stolen cablegram, he protested vigorously against such a course, exclaiming: "We can not, for the Church's sake, permit that action to go on. Such an action would at once confirm the public mind in the belief, now all too general, that Rome is ready to rob not only the files of the telegraph companies, and other corporations, but even government offices, to carry out any of its cherished schemes. Why, we are now even accused of getting hold of Presidential messages before they are given to Congress or the public!" [Quite easy now, would be the purloining by Rome of Presidential documents.] "No! No! the Church is under shadow, deep and dark enough, without putting on her before the American public the garb of a telegraph thief. That suit must be dropped and the question of damages for you otherwise dealt with. To damages you are entitled; but the Church must be spared the ignominy of exposure."

In other words, the individual, in the Papal System, is nothing, the machine everything. To this policy, cruel and unfeeling, the prelacy and priesthood of Rome live up, with the utmost fidelity.

Pope Adrian IV sold Ireland to King Henry II of England, for a guarantee of "Peter's Pence." Every pope, since Adrian's time, has sacrificed men in scores, several in hundreds, and many more in thousands, to save or to strengthen the infamous Papal System. Men's lives have been, throughout the ages, bartered by the Vatican for filthy lucre. The individual Christian is, I repeat, nothing, the blood-stained machine everything.

It is, apropos of Rome's conscienceless disregard of individual right and defiance of law, my duty to state that on Thursday morning, August 14, 1913, I received at the Cincinnati Postoffice, a registered letter from a prominent, patriotic citizen of Oelwein, Iowa. The letter was in bad order, as certified to by Postoffice clerks, Charles Keck, and Leon Pangburn. The letter had been opened before it reached Cincinnati. Where was it opened? Was it opened at Oelwein? Has Rome an agent in the Postoffice there? Is the Postmaster or Assistant Postmaster such agent? Is either a Romanist or Knight of Columbus?

This latest postoffice outrage on me was perpetrated that the name of my correspondent and the names of other prominent Oelwein men might be handed to the Roman Catholic Hierarchy, Knights of Columbus, and other Romanist agencies, which shall surely visit their anger on my correspondent, and on the gentlemen named in his enclosure. They will be, not only, denied what business patronage Rome may control; their per-



NOTHING SAFE FROM PAPAL HANDS.

Photographic evidence sustaining charges of gross and unwarranted interference with my mails, and violation of the postal laws of the United States of America, constituting a grievous assault on my rights of American citizenship.

sons, property, and their very lives are jeopardized. They are surely men, marked out for Romanist vengeance.

My correspondent writes, in part:

I regret the dilatory manner in which the authorities [civil] have gone about the prosecution of the offenders of June 12. It is true that thirteen have been called to account, but there are others against whom there is the best evidence that have not been arrested. The woman who struck you the second night ought to be taught a lesson, whether she should get full extent of the law or not. Your statement made in Pittsburgh that, in the event that you are murdered in the future, you would hold the Iowa officials responsible, is all right. It is a terrific fact for the authorities to face. I trust they will feel the weight of it.

I congratulate you on the great meetings in Pittsburgh. The country is slowly arising to a sense of the danger. The day of final conflict is postponed. But how shall we keep the people awake? If I can be of service to you and the cause at any future time I am at your service. May the Lord keep and use you in this mighty conflict! Most sincerely yours,

---

Profoundly moved and aroused to indignation, by the latest postoffice infamy visited on me, fitting sequel to the utterly unprecedented iniquities, Federal, State, and Municipal, I denounced recently at Pittsburgh, Pa., before representative and enlightened American audiences, I dispatched, on August 14, 1913, telegrams to Washington,

which exactly expressing my feelings, as an American citizen, determined that his rights should be respected, I cheerfully submit to my readers:

The Honorable Albert S. Burleson,
Postmaster General,
Washington, D. C.

Postoffice outrages on me still continuing. Received to-day very important registered letter from Oelwein, Iowa. Letter was broken open shamefully, and contents rifled. Crime evidently perpetrated in the interest of my would be murderers at Oelwein, Iowa, June 12, 1913. What is your Department going to do about it?

Jeremiah J. Crowley,
Author, Lecturer, and Publicist,
619 Johnston Building,
Cincinnati, Ohio.

The Honorable Woodrow Wilson,
President of the United States,
Washington, D. C.

The American Postoffice system has been and is used to my grievous injury. Letters threatening my murder received for ten years, also scurrilous letters. Registered and other letters broken open. Grossly insulted personally by postoffice employees. Murderously assaulted recently in Iowa. What is your administration going to do to protect my life and rights against the Mexican methods of Rome and Romanism here in the United States?

Jeremiah J. Crowley,
Author, Lecturer, and Publicist,
619 Johnston Building,
Cincinnati, Ohio.

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JESUITIZING THE AMERICAN ARMY AND NAVY.

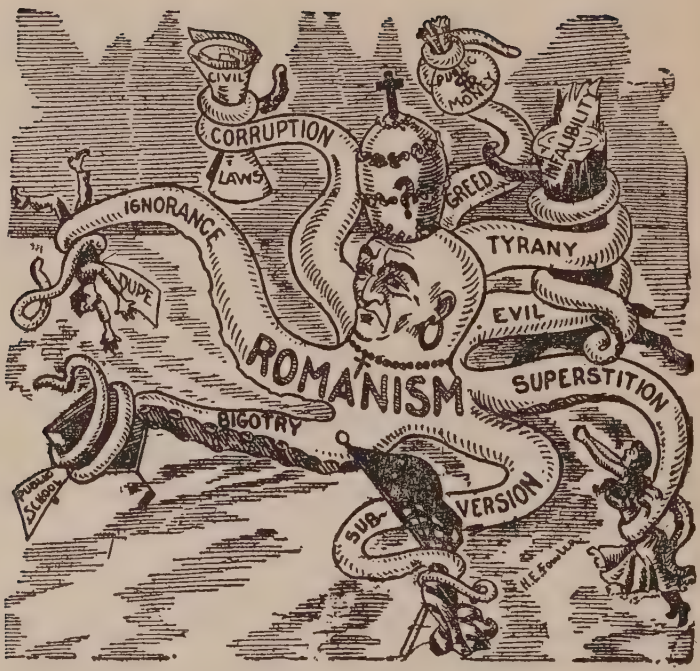
Papal Chaplains in Army and Navy, with Secretaries of War and Navy, Garrison and Daniels, in center. The Papacy's present grip on the Army and Navy of the United States portends complete Romanist domination, in due course, of these powerful arms of the Nation's service for offense and defense. America's Army and Navy Romanized, the United States becomes a mere dependency of Vatican despotism. (See pp. 267, 268.)

To these messages, which my American citizenship entitled me to forward, no acknowledgment or reply has been vouchsafed. Is Washington prepared to ignore, at Rome's dictation, robbery of mails, and murderous assaults? Are we in Naples, Mexico, or the United States?

With the Postoffice system of the United States so largely under Roman dictation and the Western Union Telegraph Company paying the Vatican beast ready homage, what rights have individuals, distasteful to the papacy, that postal or telegraph officials shall respect?

Americans must take action, or neither the Postoffice, nor the telegraph office, nor any other agency or equipment of society or business in this country, shall be safe from Romanist rapacity, greed and lust!

Are we, I repeat, in free America? Or, are we in an America, Romanized and enslaved by the Inquisition's hierarchs? Torrents of blood were, in the war between the States, poured out freely to efface negro slavery from American soil. But there is in fullest activity, at this moment, a slavery fouler and more sanguinary, darkening and debasing all this land from Atlantic to Pacific. It mobs the individual citizen claiming freedom of speech: it robs the Postoffice and pillages telegraphic files. It holds thousands of women in the most atrocious White Slavery; it keeps youth and age in ignorance, and by its Confessional, and its vow of counterfeit clerical celibacy, makes itself menace, most appalling, to pure home life.



THE PAPAL OCTOPUS.

Romanism is a Monster, with arms of Satanic power and strength, reaching to the very ends of the earth, the arm of superstition crushing the American child, that of subversion crushing the American Flag, that of bigotry crushing the American Public School, that of ignorance crushing the credulous dupe, that of corruption crushing the law of the land, that of greed grasping public moneys, that of tyranny destroying freedom of conscience, freedom of speech, freedom of the press, all over the world—*per totam orbem tervarum.*

CONCLUSIONS AND CLARION CALLS TO DUTY.

From the foregoing pages, evident it is and incontrovertible:

1. That no professing Roman Catholic, believing in the doctrines of papal supremacy and infallibility, can be loyal to any form of government but the papal only.
2. That the pope is the arch-enemy of humanity, the foe of free conscience, free speech, free printing-presses, free school, free Church in a free State.
3. That the inquisition is not dead anywhere; sleeping in some places it is, like the Jesuits, dead as an order from 1773 till 1814, ready at papal call to get busy again all over the world.
4. That the papacy is foe inexorable of Christian marriage and of pure home living.
5. That bishops swear solemnly, to this very day, that they will extirpate "heretics," etc.; that is, uproot and obliterate all non-Romanists.
6. That the doctrine of the "Immaculate Conception," deifying the "Virgin Mary," is an act of idolatry.
7. That the doctrine of papal infallibility, transforming a poor, frail, corrupt old mortal into a very God is blasphemy most dreadful.

8. That Romanism with its Confessional, its nunneries and kindred agencies, stands for White Slavery in the latter's most vile and repugnant forms.
9. That the priests of Rome are deliberately and systematically trained to become perverters and demoralizers of Christian boys and girls the world over. They are sworn enemies of Protestant womanhood's virtue, boasting of their lecherous triumphs over Protestant mothers, wives, and daughters.
10. That where Romanism prevails, licentiousness and illegitimacy are given encouragement and obtain prevalence.
11. That the Roman Catholic schools are so conducted as to endanger the morality of all pupils, but especially Protestants.
12. That Romanism rejoices with exceeding great joy on finding Protestants ready to fight her battles, and profits enormously from such assistance.
13. That popes are elected, not by the Holy Ghost, but by Jesuitical funds and frauds, especially so for the last four centuries.
14. That papal conclaves are scenes and centers of a political and partisan activity, before which the worst of secular political endeavors pale into insignificance.
15. That the Jesuitized Roman Church of to-day is ready to repaganize that portion of the Christian world subject to its control.

16. That the pontiff of to-day, Pius X, is the mere figurehead of Jesuit domination and absolutism.
17. That the Roman Church is the deadly, inveterate enemy not only of the free press, but of writers independent enough to defy its authority; that it has crushed into poverty and early graves able men daring to expose its malignant and inhuman endeavors.
18. That the so-called Catholic press is an abject slave of the Romish System, covering up the crimes of hierarchs, the monstrosities of convents and monasteries, and assailing the Masonic as well as other orders devoted to the betterment of humanity by the teaching and practicing of brotherhood.
19. That the whole tenor and policy of the Romish System is, in the words of Archbishop Quigley, of Chicago, "to intimidate the so-called Protestant religious press and to muzzle the secular press."
20. That the pope is now just as busily engaged in the sale of "indulgences" as his predecessors were in the days of Martin Luther, and that this bartering is as disgraceful, un-Scriptural, and un-Christian as that which shocked and convulsed all Europe four centuries ago.
21. That the "jubilees" so frequently proclaimed by popes are simply means to an end—the getting of moneys to glut the coffers of Roman shop-keepers; to fill the purses of priests, bishops, and cardinals; and to gorge the papal

treasure-box with gold from the four corners of the earth.

22. That pilgrimages to the so-called sacred shrines of Romanism, where cures are promised lavishly to the credulous willing to pay therefor, are criminal devices of a crafty, lucre-seeking priesthood, devotees of rum and red-light-ism.
23. That the white prison population of the United States is, in overwhelming majority, of Romanist blood, birth, and training, the product of diabolical parochial or convent school.
24. That papal schools supply a heavy percentage of recruits to houses of ill-repute, and also to America's prison population.
25. That Protestants—as for instance in St. Paul, Minn., and Washington, D. C.—are bled freely to build up Roman bulwarks of superstition and false learning.
26. That Jesuits and other papal agents draw enormous contributions from bed-ridden, benighted Catholic men and women.
27. That disease, decimation, and death are certain concomitants of Romish rule wherever it prevails.
28. That the Knights of Columbus are in politics everywhere in America, busy striving to pass legislation in favor of Romanism's growth and perpetuity.
29. That one of the purposes closest to papal heart is to spread over all America such

agencies as the Quebec school system, synonymous for moral darkness and mental dwarfdom.

30. That the coffers of nunneries are plenteously filled from sale of goods made by unpaid white slave labor, which competes directly with, and reduces to a minimum the wages of, free toilers striving to support aged and youthful dependents.
31. That Ireland can never enjoy Home Rule till Rome Rule disappears from that country, and that Home Rule means the ruin of Rome Rule.
32. That Rome is so opposed to liberty of thought and speech in America as to incite henchmen to murder outspoken opponent.
33. That the Knights of Columbus, are, as proven by the Oelwein incident, thoroughly devoted to the suppression of free speech, even to the shedding of blood.
34. That the neglect and refusal of the Post-office authorities to keep Rome out of the American postoffice is giving such encouragement to papal agents that they still openly seize on and rifle my mail: and that when privileged postal and telegraphic matter is subjected to seizure by Roman banditti, the persons, property, and lives of American citizens are all placed in jeopardy.
35. That the whole System of Jesuitry and Romanism is diabolical and destructive.
36. That the Papacy is the Antichrist of the Book of Revelations.

COMMENDATORY LETTERS.

Rev. J. J. Crowley.

DEAR SIR AND CHRISTIAN BROTHER:

I have read your intensely interesting book—"The Parochial School, A Curse to the Church, A Menace to the Nation." After fourteen years of residence in Rome, I am not surprised by what you have published. You have not overstated the case in the least degree. Your book is a terrible arraignment of the hierarchy in Rome and in the United States, but it is absolutely true. It is terrible because it is true. What you have said corresponds exactly to what I have known and seen in Rome. The half has not yet been told. It is time that the American people should know the facts. Every loyal American, Catholic or Protestant, should read this book, brim full of facts. May God give you a great wisdom, patience, and courage for your great work!

REV. WILLIAM BURT, D. D.,
Bishop, Methodist Episcopal Church.

I have read with deepest interest Father Jeremiah J. Crowley's Book on the "Parochial School question." I am persuaded that God has raised him up at this time to give this wonderful testimony and to sound a note of alarm which thoughtful Americans would do well to heed. I have taken particular pains to inquire concerning Father Crowley himself and I count it a privilege to say that I believe him to be worthy of the confidence and esteem of all who have the best interests of America at heart, and of all who desire to see the best interests of the Kingdom of God advanced. Without any qualification whatever I commend his book and may God bless him in his great mission!

REV. J. WILBUR CHAPMAN, D. D.,
The Evangelistic Leader of the Presbyterian Church.

Rev. J. J. Crowley.

DEAR SIR:

I have been much impressed when hearing your several addresses, but your published volume discloses things that are scarcely thinkable. If a tithe of your accusations are true, it is time that a prophet like to yourself is raised up to sound the note of warning. I hope your book will be still more widely read, and may it have a circulation in those places where it will drive abomination out of the religious courts! May it be a rod in the hand of Him whose kingdom in earth we wait and labor for!

Sincerely yours,

REV. CORNELIUS WOELFKIN, D. D.

THE POPE—HIGH PRIEST OF INTRIGUE

God has His leaders for every great crisis. Now when a concerted attack upon our Public School system is being made by the Roman Catholic Hierarchy, a knightly champion appears in our defense in the person of a Catholic priest, Father Jeremiah J. Crowley. His book, "The Parochial School, A Curse to the Church, A Menace to the Nation," ought to be in the hands of every citizen of this Republic, whether Roman Catholic or Protestant. There are thousands of Catholics who are loyal to the Public Schools. This book is not an attack upon the Church, but it is an appeal for the purity and reformation of its priesthood. Let edition after edition come from the press. Let Protestants and Catholics unite to promote its circulation. A modern Savonarola has appeared upon the scene. Let us rally to his help and defense from ocean to ocean!

REV. CHARLES C. McCABE, D. D.,
Bishop, Methodist Episcopal Church.

One of the most important books now before the public is "The Parochial School, A Curse to the Church, A Menace to the Nation." It should be read by every American citizen, both Protestant and Catholic, who cares to understand existing conditions, and who seeks to preserve our Public School system as a bulwark of intelligence and liberty. My personal acquaintance with Father Crowley has resulted in much admiration for his genial, strong, and courageous manhood, and has left me without doubt as to his moral integrity, spiritual devotion and honesty of effort to win his Church back to purity and to Christ.

REV. ROBERT McWATTY RUSSELL, D. D., *President,*
Westminster College, New Wilmington, Pa., and Late Pastor
Sixth United Presbyterian Church, Pittsburgh, Pa.

The Catholic University at Washington, D. C., was founded by two American ladies, who are sisters, the Marquise des Monstiers-Meronville and the Baroness von Zedtwitz. Their maiden name was Caldwell, and they were born and reared in the Catholic faith. They gave about half a million dollars to found the University.

In November, 1904, the world was startled by the abjuration of the Roman Catholic Church by the Marquise des Monstiers-Meronville. The following is taken from the Associated Press Report in the *Chicago Tribune* of November 16, 1904:

"New York, Nov. 15.—The Associated Press has received the following. Before giving it publication its authenticity has been fully verified by cable from Rome."

"Rome, Oct. 30.—Editor of the Associated Press: You have my full permission to print the enclosed and give it as wide a publication as possible.—MARQUISE DES MONSTIERS-MERONVILLE."

"It may interest some of your readers to know that the Marquise des Monstiers-Meronville, formerly Miss M. G. Caldwell, who, it will be remembered, founded the Roman Catholic University at Washington some years ago, has repudiated entirely her former creed. In an interview with me the other day she said:

"'Yes it is true that I have left the Roman Catholic Church. Since I have been living in Europe my eyes have been opened to what that Church really is, and to its anything but sanctity. But the trouble goes much farther back than this.

"'Being naturally religious, my imagination was caught early by the idea of doing something to lift the Church from the lowly position which it occupied in America, so I thought of a university or higher school where its clergy could be educated, and, if possible, refined. Of course in this I was greatly influenced by Bishop Spalding, of Peoria, who represented it to me as one of the greatest works of the day.

"'When I was twenty-one I turned over to them one-third of my fortune for that purpose. But for years I have been trying to rid myself of the subtle yet overwhelming influence of a church which pretends not only to the privilege of being 'the only true church,' but of being alone able to open the gates of heaven to a sorrowful, sinful world. At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off the 'yoke of Rome.' The Marquise, you notice, uses the words "my honest Protestant blood,"—the lady refers in these words to the fact that some of her ancestors were Protestants.

The Baroness von Zedtwitz left the Church in 1901. The following are copies of letters which explain themselves:

The Rev. J. J. Crowley. NEW YORK, December 13, 1905.

DEAR SIR:

I am instructed by the Baroness von Zedtwitz to acknowledge the receipt of your book entitled "The Parochial School, A Curse to the Church, A Menace to the Nation," and to thank you for the same. The Baroness further requests me to say that she will read it with interest and attention, as the facts therein contained coincide only too well with the actual situation of the Church, from which she has severed all connection.

The Catholic priesthood, as a class, is the enemy of the social order, and the spirit which governs it is opposed to patriotism.

Esoteric Catholicism, as known to the initiated few, is the most abominable system of religious domination which has ever been known. Its direct object is the subjugation of the individual to the unmoral interests of the organization. Ethical principles are subservient to the spirit of lust and greed which pervades the whole system. There can be no purging out of the disease, which is at its core. The whole organization is decayed, and despite the brave efforts which you and others before you have made to reform it, the system flourishes and grows. There is not, and can never be, "Modern Catholicism;" and should ever the political necessity arise for purifying all religion, Catholicity would then and there be wiped off the face of the earth.

The Baroness will be pleased to make your acquaintance if you can find it convenient to call to-morrow (Thursday) toward 2 P. M. I am, dear Sir, yours truly,

For the Baroness von Zedtwitz. LILLIAN KING, *Secretary.*

NEW YORK, December 15, 1905.

The Rev. J. J. Crowley.

DEAR SIR:

I beg to return you herewith the two books you left for me to read, and at the same time enclose you a cheque to aid you in the work which you have sketched out to me, viz.: A Crusade in the name of righteousness and clean living to cleanse the Catholic Church from the reign of unworthy and immoral prelates. Having this aim in view, I wish you every success, and remain,

Very truly yours,

C. BARONESS VON ZEDTWITZ.

The very Rev. J. R. Slattery was recently Rector of St. Joseph's Seminary for Colored Missions, Baltimore, Maryland; he was chosen by Cardinal Satolli to edit his Volume of Sermons and Addresses—"Loyalty to Church and State"—and he has been referred to by Cardinal Gibbons as "well-known throughout the United States for his zeal in the cause of the Negro Missions—the work to which this noble-hearted priest has devoted his life."

PARIS, [France], April 14, 1906.

The Rev. Jeremiah J. Crowley.

MY DEAR CROWLEY:

Very many thanks for the five copies—specially the autograph one—you sent me. I have distributed them. * * *

As to your aim,—viz., to reform the Church from within,—I agree with Baroness von Zidtwitz that it is out of all question. The system, root and branch, is built upon the very things you complain of—*v. g.* in your letter to Pius X. you write that no regard was given to the charges against Muldoon. Not only is that true, but really such men, as Gibbons and Magnien, worked for Muldoon's mitre. Furthermore his name was on the list, as a nominee to the Archbishopric of Chicago. All this, too, after the charges were made. If you turn to the pages of church history, you will find the same story *ad nauseam*. There is no hope of reforming the Catholic Church. *Propria mole cadet* [It will fall by its own rottenness].

Of course, for men of Irish blood, like ourselves, the crushing weight of Catholicism is appalling. Little do our race know that the early Irish missionaries were nearly all Arian, and that Ireland only became Roman in the eighth or ninth century. After the Irish defeated the Danes at Contarf to the greater peace of the British Isles and at a moment when England and Ireland were at peace, Pope Adrian IV,—the one English Pope—sold Ireland to England for the Peter-pence from the Irish households. War and ruin followed and we Irish are to-day a stunted race because of it. At the door of the Catholic Church may be laid the death of the Irish language and the decay of the race. It is too long a subject to take up in a letter. But it is one which deserves the study of every man of Irish blood. * * *

Muldoon and the long list of clerical offenders whom you name in your book, give Rome no worry. Had the charges against Muldoon been that he had spoken against the Temporal Power of the Pope, or had laughed at the Jesuits for carrying on Colleges as a means to break in their scholastics and for using in them text-books written by professors of Universities which they decry as godless, Muldoon would never have worn the mitre. To illustrate this:

Just now in France, a number of books have appeared on the La Rochelle case. Some years ago, a priest of that diocese upon his death-bed provided through the hands of a confidential friend—a Canon of the diocese—for the creation of a prebendary. The duties are daily attendance at Mass and Vespers—quiet a sinecure. This official was duly installed. All went well till Le Camus became bishop. Soon, it was learned, foundation and income were all gone. The simple Canon, like my friend Crowley, appealed to Rome which decided in favor of the bishop, as in Muldoon's case. Thereupon the case was brought into the Civil Court of La Rochelle, the Episcopal city. It mulcted promptly the bishop to the tune of 40,000 francs ($8,000.00). Was Bishop Le Camus suspended or sent on retreat? Did Rome reverse its sentence? Not at all. Since his sentence, this bishop has received two flattering letters from Pius X., praising not indeed his embezzlement, but his orthodox exegetics. He is the author of a life of Christ; was one of the first in the field against Loisy's "Gospel and Church;" visits Rome many times yearly. We need never be surprised to see him Archbishop and even Cardinal.

I may here also add the history of the Nunciature in Paris. About the time the good priest died in La Rochelle diocese, one of the old French nobility also died and in his will left to the Pope his property on Place de la Concorde, Paris, for a home for the Nuncio to France. The old Royalist was scarcely cold in his tomb, when the family sued to have the will set aside and engaged Waldeck-Rousseau as counsel. The plea was that an old law of France, still on the statutes, forbids the Pope to be an heir within the country. Leo XIII. made a defense and was worsted. To-day that property is the home of the Automobile Club of France. Now this family are Royalists and Ultramontanes of the straightest, yet they used a Gallican law to beat the Pope, who, in turn, in another and subsequent law suit, employed their counsel—Waldeck-Rosseau. Who is he? He was the Prime-Minister, who in co-operation with Combes started in to drive out the Religious Orders from France's colleges and schools. Such is what you are up against.

I enclose you a cheque to help on the Crusade, fruitless though it be as far as clerical reform goes, but fruitful, let us hope, in opening the eyes of the Irish, at home and abroad, to what Rome and things Roman mean. Yours sincerely,

(Very Rev.) J. R. SLATTERY.

PRESS COMMENTS.

The Parochial School lays bare clerical immorality in the United States in a way to rival the story of the Church in Latin countries or in Germany before Luther's day.—*The Independent, New York.*

This book sounds a mighty warning to the American people to stand by the public schools without flinching. Every American citizen, from the President down, whatever his creed or party, should read this book, and learn what sort of schools they are for the support of which the priesthood is demanding a part of the public money. Father Crowley's propaganda is worthy of the support of all lovers of liberty and purity, and should receive it. —*The Examiner, New York.*

A modern Savonarola! Such a title may without hesitation be applied to the author of this book. The revelations made in this book are astounding and go beyond the worst description of the horrors practiced by the Roman Catholic Church we have ever read. He has erected an impregnable fortress and challenges the entire hierarchy to throw it down.—*The Baltimore Methodist.*

Every American—Protestant, Roman Catholic, Jew, or those of no faith—should read this book.—*Northwestern Christian Advocate, Chicago.*

Every friend of our public schools, every lover of purity, of honesty, ought to read this book.—*The Standard, Chicago.*

It is a forcible and trenchant volume.—*New York Observer.*

It seems to us destined to do a great work.—*Journal and Messenger, Cincinnati, O.*

It is the most terrific arraignment of the Catholic hierarchy that has ever been produced.—*Christian Standard, Cincinnati, O.*

We can cordially commend this book. Read it and hand it to your Roman Catholic neighbor.—*California Christian Advocate.*

It is a strenuous arraignment of the parochial school.—*The Detroit Tribune.*

The book is a brave one, and can only be regarded as sincere in its position and purpose.—*The Nashville Daily News.*

It should be read by both Protestants and sincere, honest Catholics. Every school director in our cities should read it.—*The United Brethren Review, Dayton, O.*

We do not know where to find in the English language a more forcible and startling *expose* of the conditions of certain Catholic parochial schools than this volume affords.—*Western Christian Advocate, Cincinnati, O.*

The entire book is a strong appeal to the laymen of the Catholic Church to free themselves from the bondage imposed by the clergy.—*Union Gospel News, Cleveland, O.*

If this book gets into the hands of any considerable number of Roman Catholic laymen it will be enough to create a revolution. —*The Lutheran Observer, Lancaster, Pa.*

This book is surely destined to move thousands of Catholics and Protestants.—*The Canadian Baptist, Toronto, Canada.*

This is one of the most forceful and sensible books which has come under our notice in a long time.—*St. Louis Christian Advocate.*

The denunciation of the abuses of his church and of the conduct and character of many of its clergy, is tremendous.—*The Christian Guardian, Toronto, Canada.*

The plea made by Father Crowley for our public schools has not been surpassed by any American advocate of that institution whose writings have come under our eye.—*Pittsburgh Christian Advocate.*

His blows are well directed and well timed. We welcome the present volume. It is full of authenticated facts. The wonder is that he is alive. We wish the book a large circulation.—*Evangelical Messenger, Cleveland, O.*

We commend Father Crowley's book to the American public.— *The King's Herald, Louisville, Ky.*

Will doubtless receive a wide reading.—*Boston Globe.*

A remarkable book.—*The Ram's Horn, Chicago.*

The book from any point of view is a notable one.—*The Los Angeles Times.*

We believe that Father Crowley is worthy of a hearing.—*The Churchman, New York.*

It is a serious indictment and should call forth an answer clear and unmistakable. This priest should be prosecuted or reinstated

and rewarded. The day is past when any church may safely be indifferent to the character of its clergy.—*The Congregational and Christian World, Boston.*

The book uncovers and exposes a state of affairs in the Roman Catholic Church which will shock the moral sensibilities of the American people and should arouse alike Catholics and Protestants to a sense of the danger that menaces not only the public schools, but every interest of the Nation. The book is a bombshell exploded in the Roman Catholic camp.—*World Wide Missions, New York.*

It is a forcible and trenchant volume, which can not fail to make a deep impression.—*Zion's Herald, Boston.*

The information contained in this volume ought to be in possession of the American people. . . . . His efforts in exposing these abuses in the Roman Church, especially as they relate to our public school system and free government, should receive the sympathy and aid of all good American citizens, regardless of creed or party.—*Christian-Evangelist, St. Louis.*

It is an up-to-date arraignment of that part of the Catholic Church which is medieval in view and spirit and action, and that too by one who is a Catholic, who loves his church and expects to die within its pale.—*The Michigan Christian Advocate.*

It should have a tremendous effect in awakening the patriotic citizens of this land to a sense of the dangers to which our institutions are exposed by means of Romanism.—*Herald and Presbyter, Cincinnati.*

This book is an arraignment of the parochial school, and contains an array of startling facts never before made public, about its officers, teachers, curriculum, methods, and aims.—*The Advance, Chicago.*

This book was written by a Roman Catholic priest, and primarily for Roman Catholics. It is to be feared that too few of those for whom it was written will ever read it. If read, however, by many outside of the Romish Church, it may serve to open the eyes of some who are seemingly blind to the real aim and object of the Romish hierarchy.—*United Presbyterian, Pittsburgh.*

The Parochial School, by Father Crowley, is a lurid exhibition of facts which seem past belief. Some answer should be made to the indictment. One thing is demonstrated beyond controversy, and that is that American Institutions have in the school under priestly control not a friend, but a foe. Father Crowley's book aids one to understand the bitterness felt by French republicans against all forms of Clericalism. This startling book by a Catholic priest on the prevailing corruption of the Catholic priest-

hood, has now passed to its third edition, and is selling widely among both Protestants and the Catholic laity. The fierce anger of the men accused, coupled with their utter failure to defend themselves by either civil or ecclesiastical process against the author, continues to testify to the substantial ground for Father Crowley's crusade.—*The Interior, Chicago.*

The series of lectures delivered by Rev. Jeremiah J. Crowley in Orchestra Hall, Chicago, attracted immense audiences. Father Crowley, as is well known, is the author of a striking book entitled "The Parochial School, A Curse to the Church, A Menace to the Nation." He is a Roman Catholic priest, but represents the progressive element in that church. His lectures were a defense of the public schools from the charge made by Roman Catholic prelates that they were godless in character, and an exposure of the efforts to discredit them and destroy the faith of the American people in them. His concluding lecture on "Esoteric Romanism" was an *expose* of the corruptions which have crept into the church. The subjects which Father Crowley discussed are important to every American citizen, and his lectures should be heard by all Americans—Roman Catholics, Protestants, and citizens of no religious affiliations.—*Northwestern Christian Advocate, Chicago.*

RESOLUTIONS PASSED BY THE MINISTERIAL ASSOCIATION OF AURORA, ILLINOIS, U. S. A.

WHEREAS, Father Jeremiah J. Crowley, a patriotic American citizen and a priest in good standing canonically in the Roman Catholic archdiocese of Chicago, believes that God has raised him up to defend the American Public School against the encroachments of Jesuitism and to enlighten the minds of the Roman Catholics of American concerning the abuses that largely prevail among their clergy, which threaten the purity and power of the Church; and

WHEREAS, In pursuance of this mission, he has visited the city of Aurora and delivered his popular lectures in spite of powerful efforts to deprive him of a place in which to speak; and

WHEREAS, He has been denied that degree of publicity which properly belongs to a man of his rank and patriotism, and which should be given to a message like his fraught with so great importance to every American community; therefore, be it

Resolved, By the Ministers' Association of Aurora, Illinois, that:

1. We hereby express our conviction that Father Crowley is called of God to do a work of reform within the domain of his Church analogous to that which is now being done in the realm of commerce and politics.

2. That, after listening to his message and having come to know the man behind the message, we believe with Dr. J. Wilbur

Chapman that "Father Crowley is worthy of the confidence and esteem of all who have the best interests of America at heart, and of all who desire to see the best interests of the kingdom of God advanced."

3. We believe, in the language of "The Churchman," of New York, that "Father Crowley is worthy of a hearing," and we call upon both the religious and the patriotic press of America to give to this man and to his message the recognition they deserve; and we call upon the churches of America, irrespective of sect or creed, to open their doors to this modern Savonarola, and we commend to all lovers of the truth the reading of Father Crowley's timely book, entitled "The Parochial School, A Curse to the Church, A Menace to the Nation."

4. We regret and deplore the un-American spirit which sought to deprive this man of the use of our public halls on equal terms with his fellow-citizens, and we feel humiliated as citizens of Aurora that this un-American spirit should have gone to the extent of repudiating written contracts in order that freedom of speech, the priceless birthright of every American citizen, might be denied to this law-abiding citizen and man of God.

5. Copies of these resolutions be given to the local press for publication and to Father Crowley for his future use.

6. We bid Father Crowley "Godspeed" in his great undertaking, and that we pledge him the moral and patriotic support of this Association. Signed by Committee:

WM. A. MATTHEWS,
M. A. TRAVIS,
C. F. KENNISON,
WILBUR A. ATCHISON.

PRESS AND PULPIT COMMENTS ON PITTSBURGH LECTURES

The series of lectures delivered by Rev. Dr. Jeremiah J. Crowley, a former Catholic priest, at the Nixon Theater, closed yesterday afternoon with two monster sessions. People began gathering in Sixth Avenue in front of the theater as early as 11 o'clock in the morning, although the doors did not open until 1.30 in the afternoon. Lines were formed from the front and side entrances of the theater, which extended to Grant and Smithfield Streets. By 1 o'clock, it was estimated, 10,000 persons were waiting to enter the theater.

It is estimated that 30,000 persons in the aggregate attended the eight lectures delivered by Dr. Crowley in the Nixon Theater. His auditors were not alone from Pittsburgh. They came from Wheeling, Steubenville, Beaver, Butler, Tarentum, and more distant points, a number being from Morgantown, W. Va.—*The Pittsburgh Dispatch, July 28, 1913.*

The Nixon was crowded to its utmost seating capacity on the occasion of each lecture, and it was estimated that at least 30,000 people heard Father Crowley on what he knows about Romanism and its attitude toward American institutions.—*Pittsburgh Christian Advocate.*

His (Crowley's) pictures of Rome's corruption and assumptions were enough to rouse the most indifferent. When asked if he was a Protestant he said that he was something better—he was a pro-test'-ant. What America needs to-day is more "protesting Protestants."—*Christian Instructor, Pittsburgh, Philadelphia, and Denver, July 29, 1913.*

"Father" Jeremiah J. Crowley, who has been called the "John Huss," the "John Wycliffe," the "Savonarola," and the "Martin Luther" of the present day, delivered a series of lectures in the Nixon Theater in Pittsburgh every night of the previous week.

No brief report can give any adequate conception of the strength of Mr. Crowley's lecture on "Rome's Attitude Toward the Public School."

It is high time for all who love America and American institutions to arouse themselves from their deadly indifference.—*The Christian Union Herald, Pittsburgh, July 31, 1913.*

In formally introducing Jeremiah J. Crowley to the audience, the Chairman, Rev. Wilson G. Cole, of Pittsburgh, said in part:

"Men and women, the time has come for a new Reformation, and I have heard the messenger sounding his clarion call, '*Behold the light!*' and that messenger is Jeremiah J. Crowley.

"When I think of his unrelenting attack on the baseless designs of Romanism, I call him *the modern Martin Luther.*

"When I think of his heroic willingness to suffer every privation, every persecution—even to bodily injury at the hands of an infuriated, bigoted Romish mob in Oelwein, Iowa—I call him *the modern John Huss.*

"When I think of the impregnable force of his logical and intellectual attack of a foreign power, I call him *the modern John Wycliffe.*

"Savonarola, Martin Luther, John Huss, and John Wycliffe will never be dead while Jeremiah J. Crowley lives—the herald of truth—who dared, when alone, to defy the decrees of councils, the anathemas of popes; who stands like a stone wall against any enemy of the public school, giving his life for the perpetuation of the light.

"Therefore, I consider it an honor to be privileged to present to the people of Allegheny County, Jeremiah J. Crowley, *the morning star of the new Reformation.*"